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# THE ACADEMY.

A Record of Literature, Learning, Science, and Art.

"INTER SILVAS ACADEMI QUÆRERE VERUM."

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## General Literature.

*Searching the Net.* A Book of Verses. By J. L. Warren. Strahan and Co.

MR. WARREN has given a decisive proof of the depth and reality of his poetic vocation by a sustained and laborious progress from *Philoctetes* to the present volume. We cannot doubt that an impulse which leads an able man to bestow much well directed labour on its gratification is a sufficient justification for itself; perhaps poetry at bottom really requires only two things—an exaltation of feeling sufficiently intense and permanent to call imperiously for literary expression, and an adequate degree of intellectual accomplishment and of imaginative power to make the expression worth communicating and preserving. If these two elements are enough to make a poet, Mr. Warren possesses them in a very high degree; in fact if poets were to be ranked exclusively by the degree in which they possessed these two attributes he would be entitled to rank among the greatest living poets. There is, however, a third attribute which has always been prominent in really distinguished poets, which Mr. Warren seems hardly to have appropriated in the same measure as he has appropriated the two first. That it has escaped, or all but escaped, the researches of such an intelligent and conscientious artist is enough to prove that it is more impalpable than the others; perhaps it may be called imaginative spontaneity. To explain: the exalted feeling which is the fundamental condition of poetic inspiration may be associated either with an ordinary apprehension of ordinary things, not transformed essentially by the imagination, or with an original and unique apprehension of what the imagination has either created or transformed: in the first case the theme of the poem can always be adequately stated in plain prose, however richly the exposition may have been ornamented, or however appropriate the ornaments may be, however vital may be their connection with the mood from which the poem springs; in the second case, though the poem may be simple to the verge of childishness, as some of Blake's are, it is no more possible to describe its motive adequately in prose than to describe the motive of the simplest melody in language.

Perhaps it is just because Mr. Warren's feeling is so strong

and his imagination so copious that he has been content too often to take the theme which was to interpret the one and be adorned by the other ready made from the ordinary furniture of his intellect, instead of caressing his imagination till it transformed an old theme or supplied a new. And this want of purely imaginative spontaneity naturally leads to a want of artistic independence and artistic unity. One cannot say that Mr. Warren is an imitator of Mr. Browning or of Mr. Swinburne, but one cannot say that he is independent of them: the impulse under which he writes is genuine and unborrowed, but for want of a personal ideal to give direction to this impulse the manner in which he writes is too much at the mercy of the reading that he finds congenial. Again, one cannot say that there is an absolute want of arrangement in Mr. Warren's poems, but one cannot say either that they are always in a high degree organic; the admirable paragraphs and stanzas succeed each other always without confusion, but sometimes without cohesion, and when the author thinks he has written long enough he leaves off—in a good place.

The first poem in the present volume, "The Defeat of Glory," might serve alone to illustrate nearly all that has been said. Its 332 lines add literally nothing to the old quatrains at Melrose:—

"Earth goeth on the earth  
Glistering with gold;  
Earth goeth to the earth  
Sooner than it wold.  
Earth buildeth on the earth  
Palaces and towers;  
Earth sayeth to the earth,  
All shall be ours."

We might have doubted whether this was worth saying twice, we might have doubted whether it was worth saying at length; but there can be no doubt about the opulent inventive ingenuity with which the writer inflicts this thought upon us in detail through a series of stanzas whose ringing emphasis perhaps owes something to Mr. Swinburne. But after all one feels that, though many of the stanzas are worth having, the self-glorification of the king and the retort of the poet might have come at any point, and the poem would have been only shorter not less complete.

This last criticism does not apply to "A Middle Class Tragedy," where certainly no stanza is superfluous, though

the last reveals more than half the story :

"So, the tale runs, he has ruined my life,  
For a week's pastime, it's clear:  
He a great nobleman, covets my wife,  
Clerk on a hundred a year."

And yet one feels that there is something dry and barren in the exposition of the story of the poor clerk who only saves his stray ewe-lamb to lose her so; the story is not made to grow and move as it would have been in the hands of Mr. Browning. Somewhat the same remark suggests itself with reference to two poems which, if my memory serves me, have appeared before as choruses in *Orestes*. When one compares the "Ode to the Sun" with Shelley's "Cloud" or invocation to "Night" one thinks that, with more imaginative spontaneity, the poem would have had more sweetness and musical flow; when one compares "Nemesis" to a chorus of *Atalanta in Calydon* one misses the gathering rush, the rhythmical logic of imaginative passion. Such a comparison can hardly be called invidious; it implies that Mr. Warren has enough cleverness and cultivation to deserve to be named with Shelley, or at any rate with Mr. Swinburne, if only he can comprehend in time that the imagination ought to be capable of higher functions than that of manufacturing images. Perhaps the best specimen in the volume of what is possible to an author with no other resources than strong feeling, endeavouring to become articulate by dint of iteration and emphasis is to be found in the long ballad entitled "Two Old Kings," a sketch after Kaulbach. One leaves off with a feeling of sympathy as well as respect—though Uhland would have moved us more with a quarter of the detail, because Uhland's sentiment, thin as it is, is still spontaneous.

Though Mr. Warren has written two dramatic poems which in many respects are admirable, he has not yet mastered all the conditions of dramatic poetry; in "Medea," for instance, the relative situation of the speakers has been well conceived at starting, and is eloquently and impressively discussed, but it does not advance or change by means of the discussion, and therefore the fragment is not quite dramatic.

The want of movement is of course less objectionable in analytical poems like "At the Council" and "The Cardinal's Lament," though here too we are conscious of a certain sterility underlying really copious and eager eloquence. In the first the writer tries to enter into the mind of the assembled Fathers of the Vatican, and he can find nothing for them to think but a paraphrase of what the Ultramontane newspapers said at the time. The second, in execution if not in conception, is of a higher character: the writer had materials for an article in the best manner of the *Daily Telegraph* on the dignity and pathos of the helpless, inflexible, indomitable protest of Ultramontanism against modern progress; but being by temperament a poet rather than a journalist, he has given us not an article in the *Daily Telegraph*, but a soliloquy of a Cardinal, who begins by gloating over the torture of his mistress, who happens to be not a woman, but Rome (in Mr. Swinburne the Pope instead of the Revolution would have been the tormenter), and goes on to argue, with the acuteness if not with the broad suggestiveness of Bishop Blougram, that there can be no Christianity or morality for people who will not take the Pope on his own terms; it ought to be added that if the Cardinal is less suggestive he is a better preacher, being quite in earnest, and perhaps for that reason easier to follow.

There is however one poem in the volume which seems to supply decisive evidence that Mr. Warren is capable of something very far better in kind than most of the work which he has done hitherto; it is a serious pity that the author of "Jael" should be satisfied with the laborious accomplishment of translating the ordinary moods and im-

pressions of a cultivated man among the problems of the day into the dialect of more genial poets, though the translation may be forcible enough and finished enough to give it a certain value on the hypothesis that it is worth our while to become articulately conscious of our ordinary selves.

Even in "Jael" the writer gives way too much to the tendency to pay himself with emphasis, and to insist upon the obvious treachery because he can be very eloquent about it, and some rather coarse sneers at "the old shrewing prophetess" almost suggest that he felt the need of revenging himself upon the Bible. It would certainly have conduced to judicial and even dramatic completeness of treatment if he had remembered that Sisera deserved what he got, and that everybody at the time of course thought so. In order to be quite *Hübsch-objectiv* it would have been necessary to keep a natural preoccupation with the problem of woman's rights rather more at arm's length. Still with all these drawbacks it is a very noble poem; both the motive that led to the deed and the revulsion after it are conceived with unmistakable original imaginative power; one feels that the author is really animating a conception of his own, not adorning a conception out of the common stock as a superior man-milliner might dress up a lay figure. It is true that a mere intellectual theory of Jael—as a woman with a great store of fitful energy chafing under the tameness of her lot and the mean neutrality of her prudent husband, and so ready to be tempted by a decisive act which would prove to herself and others the importance of her personality, however base it might seem to her own after-judgment—detaches itself a little too sharply from the poem: at least such studies as Karshish and Andrea del Sarto, or even Simeon Stylites, seem to resist this kind of analysis and condensation. But perhaps this is only saying that even in his most admirable poem—and "Jael" is very admirable indeed—Mr. Warren has not quite attained to the *ars celare artem* which depends even more on the intensity and richness of the artistic inspiration than upon the skill with which the artist directs it, and there is reason to hope that if Mr. Warren follows his star he will attain this inspiration: he will certainly be better able than most contemporary poets to give it adequate expression if it comes.

The following extract, though the first paragraph is rather too like Mr. Swinburne, will show the force and brilliance with which the poem is written throughout, a force and brilliance to be found in other poems of the author without such a worthy central conception.

"You see I cannot weep. Does that sound well?  
How many evil women can find tears,  
Sinning all day. My one great deed of blood  
Outweighs, as Horeb, in the scales of God  
Against some petty sand-grains. He sees that,  
Insists upon it, keeps it in his books  
In plain red flowing letters that endure.  
These women have a hundred petty ways  
Of sinning feebly. He forgets them all.  
They sin as ants or flies. He cannot praise  
Or blame such creatures, simply lets them be.

I feel all this alone with my own heart,  
The solitude is busy with God's voice  
Speaking my sin. I am worn and wearied out,  
A mere weak woman, after all is said;  
Searching the intense dark, with sleepless eyes,  
Huddled away by the mainpole in the midst,  
A curled, crushed thing, a blurred white heap of robes  
Moaning at times with wild arms reaching out,  
While on my canvass walls the rain-gush comes,  
And the ropes scream and tighten in the blast.

So I must watch until my lord return;  
The camp of Israel holds to-night carouse,  
And Heber sits at Barak's own right hand;  
Because I have risen against a sleeping man,  
And slain him, like a woman. No man slays  
After this sort. The craven deed is mine,



Hold thou its honour, Heber; have thy wine,  
Among the captains claim the noblest seat,  
And revel, if thou hast the heart, till dawn,  
Brave at the board and feeble in the field!"

The lines italicised are an instance, and not the most flagrant which might be cited, of a fault of style which the author ought certainly to overcome. At a first reading the style seems as polished as it is strong; on a second we become conscious of jarring phrases just below the surface, as if they had been forced into their place instead of growing there. This fault is at once more common and more painful in the purely lyrical poems. The most characteristic of them are occupied with the question, What can love be to us when we have outlived passion? which is approached in various moods, and often with a delicacy which gives distinction to a fervour which has not attained to clearness. "A Madrigal" in many of its stanzas comes very near to the ideal of airy grace which the poem scarcely attains as a whole. There is rather too much of this sort of thing:

"Since thy lips hunger to pronounce farewell,  
And a pale mist makes bitter both our faces,  
Tear down the banner on Love's citadel,  
Lead up the rabble to his pleasant places."

This is the first stanza of a poem called "A Farewell;" there are others in the same vein. They may all be read with pleasure, but hardly with interest. G. A. SIMCOX.

#### LITERARY NOTES.

Mr. William Davis' *Songs of a Wayfarer* presented a great deal of undecided promise in various, not to say incompatible directions; his present work, the *Shepherd's Garden* (Sampson Low & Co.), shows he has chosen his line as a continuator of the old English literature of Madrigals of which Marlowe is perhaps the first master and Marvel the last. His first volume seemed suggestive because it was vague, his second may fairly be said to be an advance in simplicity and unity of impression: on the other hand we seem to see more clearly the present limits of the author's power; he has as much depth of feeling as is possible without thought or passion, as much grace as is compatible with the absence of spontaneity or independent invention; perhaps his chief merit is a sweet seriousness and a perfect sincerity. The book may be commended to readers who have not outgrown the taste for honey sometimes slightly flavoured with lemon juice, as where "The Shepherd ridicules the false charms of a Flaunting Beauty."

The author of "Sketches and Essays reprinted from the *Saturday Review*" (Blackwood & Sons) has more gall in his composition. He rails with a good deal of fluency at Private Adventure Schools, whether they submit to rank as Dames' Schools or set up as Seminaries; at the custom, which seems to have annoyed him much, of taking boys and girls to parties; at the helplessness of speakers at country dinners, and the like. The first of these subjects is sufficiently curious to make us glad of the author's information, though we could have dispensed with exaggerations that are meant to be humorous; but most of the rest of the volume would seem empty if it were simply and seriously written; as it is a lively style and plenty of animal spirits, that seem to be genuine if not quite unforced, make it amusing enough. If the writer did not care to reprint the article where he first made the joke about "the dog," he should have suppressed all allusions to it in the article on "Fashionable Scrambles in Country Houses." It is convenient to have some of the small-print articles in the *Saturday* in a book, for it would be tedious to read them regularly.

The posthumous works of Napoleon III. in exile as hitherto published (Sampson Low & Co.) consist of an abridgment of a pamphlet entitled *Principles*, insisting, not without plausibility, not even without some approach to dignity, on the shabby side of the short-sighted revolution of September 4; of some meagre though occasionally pointed annotations on the first half of the Comte de La Chapelle's history of the first three

months of the Franco-Prussian War; and lastly of a short work on the French Army and the War of 1870, of which the first part was published by the Emperor's direction in his lifetime as a pamphlet with the Comte de La Chapelle's name, though his connection with the book was only seeing it through the press. The first part shows that Napoleon III. took a good deal of intelligent pains to press upon his ministers the necessity of reorganising the army, till at last he received assurances which he had the misfortune to accept as satisfactory; but after reading the report of Marshal Landon, which is an admirable series of reasons why not to do it, we see clearly that some energy was needed to accomplish even the little that was done. The second part shows that the result of the campaign was determined by the fact that the Emperor had reckoned on an effective of 385,000 to oppose to a German effective which could not at first exceed 420,000 and was actually 338,000, while the French effective was only 220,000. It may perhaps be thought that in limiting Napoleon III.'s responsibility to this enormous misconception something is done to lighten it, and he made such atonement as he could by submitting patiently to much humiliation which it appears he felt acutely during the last three weeks of his reign.

The *pièces de résistance* are embedded in a great deal of facsimiles and enthusiasm, from which we learn in general that Napoleon III. was eminently qualified to kindle the loyal devotion of the Comte de La Chapelle, in particular that he was of opinion that M. Thiers ought to be supported because he would be an useful stopgap pending a Plébiscite, and that up to his death he was employed on elaborating a fuel-saving stove which awoke the admiration of a practical engineer—and a plan for abolishing the *octroi* without loss to the revenue—in conjunction with an illustrious financier and economist who begs the editor not to mention his name.

It is well known that a large number of the works of Petrarch are still buried in Italian and other libraries. Hr. H. Müller has recently found in the library at Greifswald a manuscript which throws great light on the petty warfare to which the poet-scholar was exposed from his obscurantist foes. It is entitled "Invectiva contra Gallum quendam innominatum sed in dignitate positum," but the subject of the tract is really an Italian, who is only described as Gallus from his residence at the Papal court of Avignon, where he had been Protonotarius fifteen years before the date of the Invective.

J. S. C. Welhaven, the founder of modern Norwegian literature, died at Christiania on the 21st of October. He was born in 1807 at Bergen, where he was brought up in a literary clique, led by the poet-bishop, Nordahl Brun, whose purist instincts tinged the whole of his literary life. Welhaven's influence was felt in every stratum of Norwegian society, but his own poetry is of ephemeral interest, mainly. He was not a great poet, but the father and teacher of poets. His critical writings possess more vitality than his verses. For some years he had been shattered by paralysis.

The review in the *Quarterly* of Princess Marie Liechtenstein's *Holland House*, which a note allows us to ascribe without indiscretion to Mr. Hayward, is less a review than a version of the book on a reduced scale, with the moral reflections omitted and a few personal reminiscences and illustrations added; amongst the latter may be reckoned some unpublished (very indifferent) lines of Rogers' on a fine tree in the grounds of Holland House, prophesying its decay, and provoking from Lord Wensleydale the following impromptu:

"I'll bet a thousand pounds, and time will show it,  
That this stout tree survives the feeble poet."

The materials collected by Sir James Mackintosh for his projected history of Holland House and the family MSS. have supplied most of what is new to the public in the original work, on which so much pains have been bestowed as to leave comparatively little to be corrected or added by the most competent critic; but readers whose appetite for the best historical gossip is slight may find Mr. Hayward's abridgment enough to satisfy their curiosity.

The *New Quarterly Magazine* (Ward, Lock & Tyler), the

first number of which has just reached us, resembles the monthly magazines in range of subjects rather than the established quarterlies; the first paper, "Travel in Portugal," is interesting from the fact that Portugal is almost unbroken ground to the tourist, while the writer does not disfigure his sufficiently entertaining notes by the most annoying and perhaps the commonest of literary offences, travellers' jocularities. The "Critical Biography of Rabelais" is a well written paper on an always interesting subject, about which it would be impossible to say anything really new without rising far above the natural level of even a good magazine. Perhaps the paper that will attract most attention is "A Spiritualist Séance" of a very impressive kind described by "Dr. C.," a sceptical man of science, who has been "almost persuaded" by the unimpeachable evidence of his own senses. A postscript follows by the gentleman at whose house the *séance* was held, describing the mechanical means by which a table and a confederate were lifted from the ground, the machinery used being concealed by the darkness; the arrangement of mirrors which enabled the conjurors actually to show one of their disembodied spirits; and, perhaps most instructive of all, the conduct of "Miss Johns," a professed medium, who had been cunningly invited to attend the performance, did a little rapping between whiles on her own account, said nothing about the cheating of the host, but was very much frightened by the trick which she did not understand, of showing her the visible phantom outline of her familiar spirit.

It is said that Berthold Auerbach has just completed a new novel, of which the scene is laid in Alsace, during the late war; the title is at present a secret.

The *Allgemeine Zeitung* (Oct. 8) publishes a long analysis of the fragmentary MS. notes of Schiller's projected continuation of *The Robbers*, of which little was previously known except the bare existence of such a project. The writer believes, from the water-mark of the paper and the character of the handwriting (which, with Schiller, varied much at different periods of his life), that it was in 1800 or 1801 that he was occupied with the scheme, though from the number of ghosts amongst the *dramatis personae* and the important part ascribed to *Schicksal* and *Nemesis* in the plot, one might have been inclined to ascribe it to an earlier date. Karl Moor was intended to have given up the idea of surrendering himself to justice, which concludes the familiar play, and after some twenty years of peaceful and beneficent life as "Count Julian" in a strange country, was to become the hero of a fresh drama made up of love, fate, parricide, and a suggestion of incest, ingredients that explain the non-execution of the work and scarcely leave it to be regretted.

## Art and Archaeology.

**Life of Moscheles.** With Selections from his Diaries and Correspondence. By his Wife. 2 Vols. Hurst and Blackett.

IN condensing and editing the extensive autobiographical notes of her late husband, Mrs. Moscheles has well deserved of the history of music in more than one respect; were it only by giving to the numerous pupils and admirers of the celebrated pianist an interesting account of his artistic career and a still more attractive portraiture of his private character. The difficult task involved in the description of a life so closely connected with her own, the widow has solved with the delicate tact of true womanhood. The story is told for the greater part in the words of Moscheles himself, and wherever the editor adds a remark of her own we distinctly recognise an undertone of suppressed feeling, which, however, on no occasion interrupts, but on the contrary gives additional charm to the narrative. The plentiful materials at her disposal, viz., her late husband's letters and memoirs extending from his early youth to almost the last day of his life, Mrs. Moscheles has used with discretion, condensing and cutting out where it seemed required, and

illustrating the story occasionally from the resources of her own memory.

It is not our intention here to define the merits of Moscheles as a creative and executive artist. For a long time his name as a pianist was almost unrivalled both in England and on the continent, and to a great many of the living masters of the instrument the high qualities of Moscheles as a teacher are in fresh remembrance. To coming generations of teachers and pupils the educational advantages of his method will be illustrated by his admirable *Études*.

The private character of Moscheles appears in a most favourable light in the pages of this biography. He was the best of husbands, fathers, and friends, and the generosity of his nature, together with the universal acknowledgment of his talent from the beginning, entirely preserved him from the spirit of envy and petty animosity so common among professionals. To Mendelssohn, for instance, he was attached with the ties of truest friendship and admiration, and in reading Moscheles' letters one is occasionally struck by a faint similarity to those of the great composer. We find in Moscheles the same amiability of temper, the same appreciative openness to new impressions, without however the considerable literary skill and the occasional flavour of Attic salt which have made Mendelssohn's letters almost as popular as his compositions. In Moscheles' nature there was very little of the "Spirit that denies." His bias was altogether of an affirmative kind. He sympathised with, or at least tolerated the most divergent phases of contemporary art, and his censure, wherever applied, is always mild. But on the other hand his enthusiasm scarcely ever exceeds the limits of moderately warm approval. Indeed he was altogether the reverse of a man of extremes; one might call him a musical Halifax, the prototype of a wise and good-natured trimmer. But this ease of access to his personal and artistic nature has proved of the greatest value for Moscheles' biographical notes. It was by this means that he maintained an intercourse of a more or less intimate kind with a great number of interesting men, and was enabled to render their individual features in his memoirs. The list of familiar names we meet with in the pages of Moscheles' biography as personally known to him is of astonishing length and variety. It comprises not only the stars of his own art like Mendelssohn, Weber, Malibran, and Liszt, but also numerous celebrities in the field of politics and literature, in both of which our author felt a lively interest till the very end of his life.

It would be difficult for us to fix upon a specimen of interesting detail amongst the overpowering quantity of valuable anecdotal material contained in these volumes; but for the name of Beethoven, which wherever it appears throws all other things into comparative shade. The relations between our author and Beethoven were of a very friendly kind and greatly to the credit of the former. Their first acquaintance dated as early as 1814, when Moscheles, at that time a young and comparatively unknown musician, was commissioned by a publishing firm at Vienna to arrange the pianoforte score of *Fidelio*. The revise of the proof he used to take to Beethoven for final alterations, and in this way a friendly though slight acquaintance soon arose between the two men. The following anecdote is highly characteristic: "Under the last piece"—Moscheles says—"I had written: 'Fine with the help of God.' He was not at home when I took it to him, and when he sent it back to me he had written underneath: 'O man, help yourself.'" More than thirteen years after this Moscheles was to prove his faithful remembrance of the personal attachment so formed. It was partly through his energetic action that the Philharmonic Society of which



Moscheles was at that time a member, on hearing of the dying master's pecuniary difficulties, nobly resolved to render him speedy and liberal assistance. The correspondence relating to this transaction has here been published for the first time *in extenso* and forms an equally valuable and interesting contribution to the history of music.\*

No Englishman can read without pride about the feelings of gratitude which the dying lips of Beethoven vainly tried to utter for the liberality of England and its representative musical institution. Nothing can be more impressive than the following homely description of the effect of the welcome news on Beethoven as we read it exhibited in one of Schindler's letters to Moscheles: "Care and sorrow had suddenly disappeared as soon as the money arrived, and he said quite contentedly: 'Now we shall be able sometimes to have a jolly time of it again.' For we had only 340 florins in the strong box, and we had limited ourselves for some time past to beef and vegetables, which pained him more than anything else. The next day, it being Friday, he at once ordered his favourite dishes of fish. In short, his joy at the noble action of the Philharmonic Society was sometimes perfectly childish."

About Moscheles' career we have but little to add. After having established a name as one of the first of living pianists on the continent he settled in England for a number of years, and left that country only to accept the important post of Professor at the Conservatorium of Leipsic, which had just been opened under the auspices of his friend Mendelssohn. His life upon the whole may be called a singularly happy one. The brilliant success of his early youth was more than justified by the deeds of his manhood, and even the course of his declining years, attended as he was by the loving care of the most faithful and congenial of wives, ran happy and undisturbed, as quiet indeed as the following little piece of music, which was composed a few months before his death, and which we will quote in full as a kind of summing up of his career in the language of his own art. It is dated December 6th, 1869, and bears the significant inscription: "Solution is the aim of our earthly existence."

*Tempo ad libitum.*



F. HÜFFER.

**The Mural Paintings of Campania.** [*Untersuchungen über die Campanische Wandmalerei.*] By Wolfgang Helbig. Leipzig: Breitkopf und Härtel. 1873.

To give an idea of what may be gained by reading a book which seldom runs through a page without conveying some

\* Part of the letters referred to had formerly been published in the English translation of Schindler's *Life of Beethoven* by Moscheles (a work now out of print), and have lately been reprinted for private circulation by permission of Mr. Felix Moscheles, the master's surviving son, with the programmes of the Philharmonic Society for 1871.

new facts, or at least presenting old ones in entirely new bearings, is a task which increases in difficulty in proportion as the space for it diminishes. This being very sensibly our case with regard to the book now before us, we must claim a margin for remarks in its favour on many points which it will be necessary to pass over at present.

A foundation for the present work was laid by Mr. Helbig in 1868 by the publication of a catalogue of the mural paintings of Campania (*Wandgemälde Campaniens*: Leipzig; with atlas), to which was prefixed an elaborate inquiry into the technical procedure of ancient painters. For the volume now issued was reserved the examination of those paintings as works of art, their position with reference to contemporary Roman sculpture, and the relation of both to Greek art as it was practised in what is called the Macedonian period, that is during the government of the successors of Alexander. The first chapter is occupied with the evidence for and against the theory that art as practised in Rome during the last century of the Republic and the first century of the Empire was wholly devoid of creative power, being content to reproduce, with trifling varieties of detail, the old types established by the Greek masters. The array of facts in support of the theory is certainly formidable, and the charge of artistic poverty which they convey is the more remarkable because in those days the Roman national legends, with their many new situations and effects, stood in high favour, and presented subjects which at least Virgil and Ovid deemed worthy of their art. To say that the artists then working in Rome were Greeks by birth and education is no sufficient answer to the charge, because, had they possessed the creative faculty, they could hardly have neglected the advantage to be gained from pleasing their patrons by applying it in this direction. The second chapter is devoted to ideal sculpture, the scope of it being to show, by reference to the remains and records of art in Rome on the one hand, and to the remains and records of Greek art on the other, that the artists of Rome produced hardly a new ideal type, and never one of importance. Even a type at first sight so peculiarly Roman as that of Aeneas carrying his father Anchises on his shoulder, which occurs frequently in Roman art, is traced to a Greek model as seen on the coins of Catania in Sicily, on which is represented the story of the Catanian brothers, one of whom turned back to save his father from the burning stream of lava. It is granted that in producing types of the barbarian nations with whom the Romans came in contact, as for example the type of Germania which has been recognised in the statue of Thunselda in the Loggia dei Lanzi at Florence, the artists of Rome achieved considerable success, though here, too, they had been preceded by the school of Pergamus, from which we still possess several figures of Gauls. The third chapter turns on realistic sculpture as seen in portraiture, in the historical representations employed for the decoration of triumphal arches and similar public buildings, and in scenes from daily life. The task here proposed is to show that in these three directions the art of Rome was the natural development of the phase of Greek art which set in during the lifetime of Alexander, and assumed very marked features in the times of his successors. It was simply the last phase of Greek art prolonged and cultivated in foreign countries. Hence the term Hellenistic, which under similar circumstances is applied to the language of Greece, has been employed by Mr. Helbig to designate this phase of its art. Its unusual length of days is to be accounted for by the constant occurrence of fresh subjects for it to handle. The artists of previous stages had been mostly confined to mythological subjects, which though abundant

had ceased to increase, and were therefore exhaustible. With regard to the realism of portraiture for which Roman artists are distinguished, we can see how completely they were anticipated by turning to the portraits on the coins of Alexander's successors; for instance, that of Ptolemy I. with his toothless mouth and furrowed face, the appearance of which suggests that what was true of Lysistratos, a brother of Lysippos, that he took plaster casts of the faces of his subjects, was generally true in the case of other sculptors of portraits in this period. To take an example from sculpture in the round, we may compare the marble portrait head from Priene in the British Museum with the most characteristic of Roman heads. As regards scenes from daily life, the inferior nature of the work renders it very difficult to determine how far the Roman artists may have worked after Greek models. As to historical representations on the other hand, such as those of the arch of Titus and the column of Trajan, it is clear from a large series of monuments and records, for which we must refer to the chapter now before us, first, that Greek art of the Macedonian period, being familiar with subjects precisely of this nature, was suited to form an excellent precedent for Roman artists, and secondly that, to judge from the scanty remains of Greek art which we possess, it actually furnished the Roman artists with several motives of composition. It is interesting, further, to note that the manner of working so as to obtain two or more backgrounds of figures which is characteristic of Roman reliefs is strongly suggestive of the grouping of figures in a picture, and that in the times of the Republic, when Rome came first into conflict with Greece, passing events of moment were represented in Rome by temporary paintings which were probably adapted from Greek models, and at any rate were executed in some cases by Greek artists.

This elaborate preliminary inquiry being concluded, the argument takes up its proper subject, painting as practised in the ancient Campania. What the end of the argument is likely to be, may be forecast from the depressing influence of the opening chapter, in which the scanty records and taunting remarks of Roman writers are arrayed. But these writers judged of the art of their time from a comparison with what they knew of the very bloom of Greek art, and, even if always qualified to judge, were certainly less liberal than we are justified in being. This much, however, is proved with abundance of detail, that the painters working in Italy during the last century of the Republic and the first century of the Empire were as deficient in imagination and creative power as were their brethren of the art of sculpture. The only faculty for which they are entitled to distinction was that which enabled them to throw the freshness and reality of their own times into compositions left ready to hand by the Greek artists of the Macedonian period. But, then, the success with which this faculty was sometimes exercised cannot be estimated with too much admiration. Nor, turning from the subject itself to the manner in which it is dealt with by Mr. Helbig, can we praise too highly his analysis of the ancient paintings which still exist, and the immense erudition which he employs to track out the original models of the Campanian painters among the scattered records of Macedonian art. If in this part of the book one chapter is likely to awaken more interest than another in this country, where scholarship has many and ancient art few devotees, it will probably be that one in which the relation between the Roman poets and their Alexandrian predecessors is discussed very suggestively, if not so fully as might be desired. Similarly adapted to scholarly appreciation is the comparison between the Greek idyllic poetry and the landscape painting of

Campania. But perhaps the vividness of his style is nowhere more attractive, nor incisive remarks more abundant, than where (xvii) he describes the changed social and other circumstances under which art was practised in the Hellenistic period, as compared with the former age of idealism. The conquests of Alexander had opened to the Greek gaze the East gorgeous in its personal attire and equipments, and unlimited in its resources for the encouragement of personal vanity. Alexander appeared in Asiatic costume, and what became the monarch was shortly found becoming to the subject. The opulence and taste for tinted luxury of the times had the effect of leading the artists, and most of all the painters, to produce works conspicuous for Oriental picturesqueness and wealth of colour. In this spirit even Apelles painted the procession of the Megabyzos at Ephesus, with his troops of eunuchs and Asiatic priestesses.

ALEXANDER S. MURRAY.

#### NOTES ON ART.

We regret that in the letter of Mr. Badger on the subject of the late Frederick Ayrton's caligraphs in our last, some expressions have been inadvertently printed, which it was not Mr. Badger's intention to insert in his communication, if it was to be published in an epistolary form. At the beginning of the first and second paragraphs words occur which convey the impression that the writer was only cognisant of the decision of the Trustees of the British Museum through a report in the newspapers, and that he had used some trouble to obtain a copy of Mr. Ayrton's will. To those who know Mr. Badger's relation to this matter both these expressions will appear inappropriate, and calculated to impugn Mr. Badger's good faith. The fact is that the fault was entirely our own. Mr. Badger's communication was set up in type as an unsigned note; but when it was found that it contained not only facts, but opinions for the accuracy of which the editor could not make himself responsible, it became at once apparent that the communication, if it was to appear at all, must be signed. In the hurry of going to press, it was impossible to communicate with Mr. Badger himself: and recourse was therefore had to a friend of Mr. Badger's, to sanction in his behalf the addition of his signature. As the alternative was the suppression of the communication altogether, this gentleman, acting, as he supposed, according to the wishes of Mr. Badger, authorized the signature; and Mr. Badger's subsequent request that the communication should not be published at all, arrived too late at the office for it to be possible to comply with it. This is the way in which expressions which are manifestly absurd in a letter from Mr. Ayrton's executor, but which would have been flagrant misrepresentations of fact if made by the editor himself, were allowed to stand. We repeat that we regret that Mr. Badger should have been placed in a false position by this mistake, for which we take the entire responsibility.

A valuable report on Pettenkofer's process for the restoration of oil paintings has recently been presented to the Industrial Society of Mulhouse by F. Goppelsraeder. He points out that no colours, however stable, can retain their brilliancy unless the oil with which they are mixed retains its optical properties. Good linseed oil contains 80 per cent. of the oil which chemists call *linolein*. This substance when exposed to the air takes up oxygen, increasing thereby in weight to the extent of 10 per cent., and becomes at the same time solid. This is the change called "drying." Molecular changes occur after a time in this dry oil, by which it is disintegrated and its transparency lost. In Pettenkofer's process the vapour of strong alcohol acts on the altered oil and restores it to its original state. The picture is inverted on a box containing flannel soaked with alcohol. Pettenkofer also uses balsam of copaiba, which can often be usefully applied to the back of a picture.

The new Science Schools at South Kensington, and the bridge which connects them with the Art Schools, have been decorated in Sgraffito work by the students, under the superintendence of Mr. Moody. The process was described by Mr. Alan Cole in



a paper read at the Institute of British Architects in the spring of this year. It is certain that the use of coloured plaster has been too little cultivated by architects.

Three important bas-reliefs, recently discovered at Salonica, are about to be added to the Imperial Museum of St. Irène (Turkey). They formed originally part of the portico of Constantine, and were found near the ancient *via Ignatia*. The first represents a mounted warrior, said to be Meleager, chasing a boar. The second shows the boar, and also a serpent coiled round a tree. The third consists of two hunters, followers of Meleager. They have tunics and short swords, and advance as though seeking an enemy.

The October number of the *Gazette des Beaux-Arts* begins with a long and profusely illustrated article by Albert Jacquemart on the Chinese bronzes exhibited in the Paris *Palais de l'Industrie*. The collection was brought together by M. Henri Cernuschi during a voyage of discovery in Japan, China, and Mongolia. Many of the articles exhibited possess great beauty and interest. Alfred Darcel concludes his notice of the Tours Exhibition, and Ch. Tardieu contributes a second portion of his valuable critical account of Mr. John M. Wilson's collection. Another article on the Vienna Exhibition by René Ménard deals with the schools of England, Sweden, Norway, and Denmark. There are also interesting articles on "Aphrodite," on "Philip Wouwerman," and on Mediaeval coins.

Since Dallaway's very imperfect descriptions in his *Anecdotes of the Arts in England*, 1800, we have had no connected account of the treasures of ancient sculpture existing in the private collections of this country, except such accounts as have been given from time to time by German archaeologists, in particular those of Conze, Michaelis, and Hübner in the *Archaeologische Zeitung* of Berlin. Even critical remarks on individual collections such as Newton's *Notes on the Sculptures in Wilton House* are next to unknown in our literature. We are reminded of the want of native interest in these matters by the fact that during the past summer all the accessible collections—and thanks to the courtesy of the owners, that is nearly all—have been carefully examined by Professors Michaelis of Strassburg and Matz of Halle. The immediate object of the former was to note and obtain photographs or drawings of all Greek sepulchral reliefs for publication in the work with which he and Prof. Conze are charged by the Academy of Vienna. The object of Prof. Matz was to obtain drawings of all the sculptured sarcophagi for an exhaustive work on that subject, on which he has been for some time employed at the instance of the Archaeological Institute of Rome. Both have however made notes of the other sculptures which they found, and while Prof. Matz has already communicated some of his observations in the last number of the *Archaeologische Zeitung*, Prof. Michaelis reserves his notes for a report which will be made at some length to the Academy of Vienna.

A new Bourse, built after the plans of M. Léon Suys, will be opened in Brussels in December.

We learn from the *Moniteur des Arts* that a new gallery of sculpture will shortly be opened in the Louvre.

The well-known engraver, Léopold Flameng, is now in Holland, engraving Rembrandt's celebrated "Night Watch."

An exhibition of the works of Winterhalter is being arranged in Basle.

A cast from the sculptured metope found by Dr. Schliemann, representing Helios in his chariot, has just arrived in the British Museum.

### New Publications.

DU CERCEAU, J. A. Les plus excellents bastiments de France. Sous la direction de M. H. Destailleur, architecte du gouvernement. Nouvelle édition. T. 1 et 2. Paris: A. Lévy.

FÉE, M. A. Etudes sur l'ancien théâtre espagnol: Les trois Cid (Guillen de Castro, Corneille, Diamante), Hormis le roi personne; Ce que sont les femmes; Fragments de la Célestina. Paris: Firmin Didot.

HAMERTON, P. G. Thoughts about Art. New edition, revised. Macmillan.

HEHLE. Der schwäbische Humanist Jakob Locher Philomusus (1471-1528), eine kultur- und literarhistor. Skizze. 1 Thl. In Comm. Tübingen: Fues.

KINGSLEY, C. Prose Idylls, new and old. Macmillan.

LIECHTENSTEIN, Princess M. Holland House. Macmillan.

LOUANDRE, C. Chefs d'œuvre des Conteurs français avant La Fontaine, 1050-1650. Paris: Charpentier.

LÜBKE, W. Vorschule zum Studium der kirchlichen Kunst. 6 Aufl. Leipzig: Seemann.

LUDWIG, O. Nachlassschriften. Hrsg. v. M. Heydrich. 1 Bd. Skizzen u. Fragmente. Leipzig: Cnobloch.

MEYER v. KRONAU, G. Die Sage von der Befreiung der Waldstätte. Basel: Schweighauser.

PFNOR, R. Le Mobilier de la couronne et des grandes collections publiques et particulières du XIII<sup>e</sup> au XIX<sup>e</sup> siècle. Livr. 4, 5. Paris: Juliot.

PREGER, W. Dantes Matelda. Ein akadem. Vortrag. München: Franz.

RAHN, J. R. Geschichte der bildenden Künste in der Schweiz. 1 Bd. 1 Abth. Zürich: Staub.

ROXBURGH BALLADS. Edited by C. Hindley. Reeves and Turner.

THE DRAMATISTS OF THE RESTORATION. Crowned. Vol. 1. Sothoran.

VINCENTIIS, G. de. Gulistan: ossia il Roseto dello Scelch Sa'di da Schraz. (Prima versione italiana.) Napoli: Detken e Rocholl.

VITU, A. La Chronique de Louis XI., faussement attribuée à Jean de Troyes, restituée à son véritable auteur. Paris: Lib. des Bibliophiles.

WARING, J. B. My artistic life. Trübner.

WILLSHIRE, W. N. An introduction to the study and collection of ancient prints. Ellis and White.

WOLTMANN, A. Holbein und seine Zeit. 2. umgearb. Aufl. 1 Bd. Des Künstlers Familie, Leben, und Schaffen. Leipzig: Seemann.

## Theology.

Histoire des origines du christianisme. Livre iv., L'Antechrist. Par Ernest Renan. Paris: Lévy. 1873.

THE present volume begins with St. Paul's arrival at Rome, and ends with the destruction of Jerusalem. During this period Christ was glorified in the death, as in the life, of his greatest servants. The opposite of Christ seemed to come to a kind of glory in the career and even in the disappearance of Nero. For as prophecy shaped itself more definitely in the fulness of time, it was imagined that evil, in order to its defeat by the only power which could defeat it, must reach its full historical realization in an inverted image of Christ. The name belongs to a somewhat later date, but not the thing. At least it is the leading thought of the present volume that Nero was invested with this character in the eyes of those who survived his persecution, nay was in fact to Christianity a sort of second founder by antagonism.

The idea is worked out with not less on the whole than the author's well-known power, but with an appearance sometimes of want of finish, due perhaps to the miscellaneous quality of the matter. In fact the book has not the unity of its title: but a sort of kernel is formed by ch. vi.-ix., xiii.-xvii., which deal with Nero, the epistle to the Hebrews, and the Apocalypse, and are inspired by the thought of the antagonism between Christ and Antichrist, above all by the recollection of the great persecution of 64.

There are not many writers in whom it would be judicious, but M. Renan is doubtless right in describing these horrors with little reserve (ch. vii.). The most forcible pages perhaps in the volume are those which insist on their immense historical importance in establishing the enthusiastic tradition of passive resistance; Nero being finally presented as the not absolutely unconscious creator of the aesthetic ideal of Christian womanhood. The strictly literary critic would have several things to say of this passage. But in this place

it is necessary to avoid even the historical questions connected with the persecution, which are raised by M. Renan's use of his authorities: as well as the rich archaeological illustration, which is to this volume what scenery and topography were to the others.

The Christians who survived the crisis, or an important number of them, escaped from Rome. This has been inferred by others from the mention of Italians apparently out of Italy in the epistle to the Hebrews (xiii. 24): M. Renan decides that they went to Ephesus (p. 206). Antichrist accompanies them eastwards in more than one form, and at any rate in a state of feeling and imagination described (p. 202) in language which reminds one of what we have read about the Parisian mind after the late siege. The evidence is the Apocalypse four years later; and St. John is inferred to have been of the number. Meanwhile Barnabas, who is also of the number, collects, confirms, and reconciles the church of Rome by means of what has since been called the epistle to the Hebrews (pp. 210 ff.). M. Renan, like some other critics, thinks the notices of persecution in this epistle apply naturally to Nero's at Rome, although, unlike other critics, he has aggravated the difficulties of this interpretation by his sensational diagnosis of the writer's mental atmosphere. It may be asked how the supposed circumstances agree with the scholastic disputation which forms the vehicle if not the substance of so much earnest pleading in the first two-thirds of the epistle. But these things are not what M. Renan finds there. He recognises no effort to produce theoretical conviction, still less any apprehension of a relapse into Judaism; the doctrinal reasoning is refined into a sort of effusive doxology over the happy extinction of worn-out controversy. This, remember, in 65 or 66; for here again the interpretation is not so strange as its adjustment to given or assumed conditions. In the matter of this reasoning, what most strikes M. Renan is its Pauline indifference to Christ's earthly life (pp. 221 f.; comp. p. 60, perhaps an indirect reply to Dr. Keim's remarkable chapter on the gospel according to Paul): he is less interested in the differences between "Barnabas" and St. Paul (which no doubt it is easy to exaggerate) than in their common distance from "the precepts of the lake of Gennesareth." Yet one misses more in him than in more professional expositors all impression of those touches of human sympathy and of capacity for temptation which would alone make this epistle unique in the New Testament. The most permanent value of the epistle he finds in the elimination of sacrifice from religion; by which it carried on, he says, the work begun by Isaiah. Here however the writer casts much of his bread on the waters, as M. Renan seems to admit in the last lines of this tenth chapter; and his chief services to his generation are his exhortations to endurance, his rigorous judgment on the lapsed, and above all his efforts to strengthen the Church by means of the memory of the departed. M. Renan adds to unite, and makes the epistle to the Hebrews consolidate a reconciliation which has been effected by the persecutor.

If we omit the grotesque tragedy of Nero's death (ch. xiii.), Antichrist next appears, where he would first be looked for, in the Apocalypse, which is minutely but not very formally expounded (ch. xv.-xvii.); with great artistic effect, and with more sympathy than would be expected by a reader who lighted first on the general observations at the end (pp. 473-480). What is there said about the Jewish exclusiveness of the book is serious criticism; though one would have expected that some room would have been made for the ascetic element, whatever its relation to Judaism. So is the comparison with the Gospels; and there is an excellent remark, if less happily phrased than

usual, about the relation of the Apocalypse to religious art and the sacrifice of grace to gorgeousness. But the theology is not treated with justice. There is a time certainly for weighing coolly even such words as those about wiping away tears; but M. Renan appears to class them with the description of the city and its precious materials. The passage will be read however with respectful interest for the sake of M. Renan's own theological confession. The vision, it is taken for granted, is a vision in the sense in which Mr. Tennyson's *Vision of Judgment* is a vision. The interpretations, which are not discussed except in desperately doubtful cases, but are assumed and applied in course of description, are mainly those of the usual Nero solution; the key of the whole being that popular expectation of Nero's return\* which would no doubt occupy a far larger space in our historical imaginations, if we had Tacitus's account of its consequences, including what the introduction to his *Historiae* shows he considered one of the capital events of the Flavian generation. Of course the "number of the name" (xiii. 17 f.) is the numerical value of Νέρον Καίσαρ in a Semitic alphabet for the usual reading 666, or of Nero Caesar for the variant 616. As this double coincidence gives, not a more or less appropriate epithet of a more or less determinate object, but the proper name of the man otherwise indicated, as shown on his coins in the province in which the book appeared (p. 417), it is quite right for a critic, who does not take advantage of any hypothesis of supernatural prediction, to pass in silence the very existence of innumerable competing interpretations. The only shade of difficulty is the absence of \* after the Π which stands for the K or C. M. Renan accepts the explanation that this not in itself surprising *scriptio defectiva* was adopted for the sake of the talismanic-sounding number it gives: but it would be more satisfactory to have a case exactly in point earlier than the third century. With a more analytical treatment than M. Renan's it would be remarked that to make Nero the subject of this part of the book does not fix its date to the year after his death. What does fix the date is, besides the proximity of the persecution before and the siege of Jerusalem after, the symbol of the seven heads (xvii. 10 f.). On this it has been asked, Where are we to begin? Which way are we to count? How many are we to leave out? According to the solution substantially adopted by M. Renan the answer is, Begin at the beginning, count in the only direction then possible, and leave out none. However there is a question whether the beginning is at Julius as in the 5th book of the Sibylline Oracles, or at Augustus as in the 10th. And here M. Renan surely confuses what on his principles is a plain matter; thereby somewhat spoiling what he has done towards popularizing the common-sense exegesis which gives us history instead of riddles. Julius is the first of the Caesars, but Augustus is the first of the Augusti or Σεβαστοι; and M. Renan accepts Σεβαστος as the name of blasphemy (p. 413, Apoc. xiii. 1, comp. σεβασμα, 2 Thess. ii. 4): yet he insists on beginning with Julius (pp. 407, 432). So Nero becomes sixth and would naturally be the one who comes after the five and now is; and accordingly some who have begun with Julius have consistently dated the book under Nero. But M.

\* Not from the dead, according to M. Renan (pp. 317 ff., 351), as the theory is sometimes stated, especially by those who wish to discredit it, but also by Dr. Hilgenfeld, who with Dr. Volkmar supposes the pagan Nero-legend derived from the Christian. *Z. f. wiss. Theol.* 1869, iv. 424 f., 436, 445. The Apocalypse seems to avoid saying what is become of Antichrist. See xiii. 3, 12, 14, xvii. 8, 11; and even 10; for *ἐπεσθαι*, in which some find a difficulty, may have been chosen in order to include Nero's case along with that of the unquestionably deceased emperors:—not indeed according to M. Renan's view of the seven heads, but according to the more usual one.



Renan, who like other people makes Galba the *one*, supposes Nero passed over at his historical place, and his return predicted in the *other who is not yet come*. This seems to torture v. 10 f. sadly; the motive being no doubt the supposed advantage, not of beginning with Julius, but of limiting the predictive part of the prophecy to Antichrist, and ignoring any real successor of Galba's. But it is clearly Tacitus's view that to provide Galba with a successor was, for some time before it was done, the business of policy, conspiracy, and gossip (*Hist.* ii. 12 ff., 23); and the writer to the seven churches was not obliged to make up his mind between Vitellius, Otho, and Piso Licinianus. To suppose the succession already in prospect would fix still more firmly M. Renan's date of January, 69 (pp. 352, 355, 436-9, 487 f.). Of Harmagedôn (xvi. 16) M. Renan despairs (p. 428), disdaining the modern refuge of vagueness. He professes as critic (p. 422) to despair of the False Prophet (xiii. 11 ff., xvi. 13, xix. 20, xx. 10), but is more confident as historian, informing us (p. 353) of an ardent partisan who, by various means, including miracles, obliged people to recognise either the sham Nero or the imaginary one.

Dr. Volkmar's solution of this last vexed question is barely alluded to (p. 420): but, as readers of *S. Paul* know, M. Renan accepts the opinion that St. Paul and his followers are the heretics denounced to the seven churches, or rather to five of them; and no one would look in this volume for further facts in support of his view of St. Paul's relation to the other apostles. But the volume throws light on the line of thought which has determined his judgment. M. Renan has an inclination to admit the antiquity and genuineness of epistles and the like, apparently out of proportion to his readiness to deal freely with narrative testimony. To a man who thinks the Apocalypse apostolic and the epistle of James and the first of Peter genuine, while he is always ready to treat particular statements in the Acts as coloured by the writer's general views or intentions, a theory like M. Renan's, which detaches St. Peter from the other "pillars," must appear to lie on the face of the facts. This intermediate position is not exactly inconsistent; but perhaps it has less solidity than either of the extreme ones: nor would it be the only case in which M. Renan adopts a powerfully supported theory with modifications which endanger its stability. Thus ch. iv., "Dernière activité de Paul," is a suicidally forcible statement of the theory which traces the theology of the later epistles to the circumstances of St. Paul's life at Rome. There is little attempt to attenuate the transformation; in fact it may be said that Baur's century of evolution is squeezed into four or five cataclysmic years; thanks, partly to the "effect of imprisonment on powerful minds," partly perhaps to external forces at Rome (pp. 24, 74 f.): yet a parallel movement, we are significantly told, went on in Asia Minor (p. 84). St. Paul's capacity for conversion suggests some curious meditations on his conceivable mental course after we lose sight of him (pp. 101 ff., 200; comp. 76 and *S. Paul* 373). His fate is left very doubtful: but here and with St. Peter M. Renan loves to indulge tradition just enough to justify enlightened pilgrims in meditating on possibilities over every consecrated site. That St. Peter was at Rome M. Renan is pretty certain, more than that St. John was at Ephesus. The discussion (pp. 554, 29, 187) is remarkable for employing Dr. Lipsius's analysis of the Ebionite legend to support the theory that this is founded on fact. Dr. Lipsius, indeed, might draw this inference, if he was so minded, because he traces the legend high up and makes it point to Rome from the first.\* But then (and this is what weakens the

argument in M. Renan's hands) what it says of St. Peter it says of Simon Magus. This is as it should be if Simon is scarcely anything but a caricature of St. Paul, who was certainly at Rome. M. Renan however regards Simon as an independent historical character, who, though his name came to be imposed on St. Paul, may really have been at Rome among other adventurers (p. 28): *may* have been, for M. Renan, reversing the famous epigram, is very doubtful of Simon while pretty sure of Peter. Surely, if the legend took such liberties with the identity of the one champion, it is poor evidence for the movements of the other. The first epistle of Peter is the subject of some very beautiful pages (ch. v.), and the chapter on St. James (ch. iii.) is a fine example of the author's power of illustration. It is one of several on Jewish affairs, which have more novelty about them than most of the rest: but they are less connected with Antichrist or the Beginnings of Christianity. Something must be omitted; and it is time to turn to the discussion of literary dates, authorships, and the like.

The only problem of the kind which is closely discussed is that of the authorship of the Apocalypse, which has lately entered a new phase. Formerly the criticism of the Apocalypse was a good deal sacrificed to that of the fourth gospel. Assuming that they cannot both have been written by the same hand, those who said the gospel was apostolic were logically obliged to deny this of the Apocalypse, and those who denied it of the gospel were illogically tempted to affirm it of the Apocalypse. But from the beginning of the century it has occasionally been asked, and six years ago it fairly became an open question, whether St. John can have written either of them; whether indeed he was ever near Ephesus at all. M. Renan's is perhaps the first important work which has approached this question in the interest of the Apocalypse; and he has the advantage of being able to attribute the book to the apostle (or rather to a disciple writing under his approval—p. xli.) unaffected by the old bias. His remarks (pp. 557 ff., xxi. ff., 207) are a good instance of the intellectual candour which admits the gravity of an objection which it is not prepared to dispose of. Here the objections are chiefly arguments from silence,\* which have been met (*Z. f. wiss. Th.* 1872, iii. 382) by supposing two partisan traditions, one systematically ignoring St. John, the other St. Paul: but M. Renan does not avail himself of this explanation. In dealing however with the much discussed fragment (*Eus. H. E.* iii. 39) in which Papias describes his way of investigating tradition, he cuts the knot in two places. To meet the difficulty of St. John's being mentioned only among other apostles who have nothing to do with "Asia," and that low down in the list, he proposes (app., p. 562) to leave out St. John's name. Elsewhere (pref., p. xxiv) he would insert *μαθητῶν* before *μαθηταὶ* in the clause *ἃ τε Ἀριστῶν καὶ ὁ πρεσβύτερος Ἰωάννης οἱ τοῦ κυρίου μαθηταὶ λέγουσιν*, to save the apostle from being superseded by the elder. The former emendation is justified in terms which make the elder identical with the apostle; and the latter must be intended to supersede it, for M. Renan leans strongly towards making him approximately contemporary with Papias (comp. p. 345.) Yet, assuming that contemporaneity is what the present tense *λέγουσιν*

\* In this connexion is not some attention due to the fragment from one Pionius containing part of a life of Polycarp, worked up by Halloix (*Illustrium Ecclesiae orientalis scriptorum vitae et documenta, Vita S. Polycarpi*), who gives a few extracts from the Greek original, and translated in the *Acta Sanctorum* for Jan. 26? Some of it must have done duty in a Symeon metaphrastes used by Valois (comp. *Eus. H. E.* v. 24, note 6, with Halloix, viii. note k.) It begins with St. Paul, and brings Polycarp to grey hairs and the episcopate without mentioning St. John.

\* *Petrusage*, especially pp. 16 ff., 81-84.

indicates, still, since Papias gets at his authorities only through persons who have frequented them (*εἰ . . . . . παρηκολούθηκός τις*, curiously analogous to the Successors of the Companions of Mohammed), strict contemporaneity is so irrelevant that a very loose approximation will do. The elder might therefore be sufficiently contemporary with Papias, and a disciple of the Lord as well: we have only to make him live on as long as the apostle is commonly supposed to have done. However it is further argued that at any rate he cannot be the writer of the Apocalypse, else we should read of such an important person in the N.T. The consequence is that M. Renan joins issue, not with those who after Dr. Keim consider the Apocalypse to be by a John distinct from the apostle, but with Professor Scholten, who regards it as claiming to be nearly what M. Renan regards it as being, another person's report of things the apostle is supposed to see;—a nicety, by the way, which M. Renan omits to recognise. The greater part of the appendix is devoted to showing the special inconveniences of this form of the hypothesis, and to meeting certain minor assaults. On the whole he decides that the testimony of Polycrates (Eus. *H. E.* iii. 31) and Irenaeus outweigh all objections to St. John's presence in Asia; and that the authorship follows, chiefly because there can have been no one else who could take the same tone to the seven churches. It is curious that he makes no application of his own remark (p. 459) that Irenaeus's ignorance of the secrets of the Apocalypse goes far to damage his testimony to Ephesian traditions.

The other questions of literary history are very lightly treated. Some space is devoted to the epistle to the Hebrews (pp. xiii-xxi, 211, 217, 219 f., *S. Paul* lii-lxi); but we do not even get a word of the promised discussion (*S. Paul*, p. lx) of the passages understood to imply that the epistle was written while the temple and its ritual subsisted. The argument for the address to Rome perhaps only requires concentration to be effective; that for Barnabas's authorship comes to this, that he is second-best in each line of competition. On the whole the motives of M. Renan's decision are less to be sought in formal argument than in the ease with which the hypothesis is supposed to fit into "an organically conceived narrative." This is still more true of the epistles of James and Peter (the 1st), with respect to which the test is expressly invoked (p. xi). They are pronounced genuine, and approximately dated by subtracting *one* from the year of martyrdom. St. Paul's epistles were discussed in the preceding volume. However there is a curious oversight which lets us see that the *circular* theory of the epistle to the Ephesians does not harmonize after all with M. Renan's "literary experience." If the reader examines p. 86, I think he will decide that it is felt indispensable to read *ὑπὲρ ὑμῶν* in Col. i. 7 "with the Sinai MS.," which unluckily reads *ἡμῶν*. M. Renan is elsewhere at issue with Dr. Tischendorf in citing this MS.: see pp. ix (1 Pet. v. 1), 383 (Apoc. v. 9), 411 (xiii. 1, fault of T.'s last ed. ?), 444 (xix. 12, palaeographers' guesswork).

These genuinenesses are often of the secondary sort; much of the work being thrown on those "secretaries" who, Dr. Keim says, have never been fortunate in N. T. criticism. One object is to account for appearances of borrowing; only it is wonderful sometimes that the results of such secondary work should have won so much of the world's attention. Imagine Coleridge commenting Leighton on St. Peter's secretary excerpting St. Paul's secretary, who excerpts the epistle to the Colossians (pp. vii f.). The indebtedness is often a fact independent of any theory to account for it: but to throw it on the secretary is to throw it on poverty of ideas (pp. 112 ff.); whereas if the epistles are spread over a longer space of time the common phrases

become more like what they are now, language hallowed by many memories.

This fourth volume has brought us to the end of the period which in M. Renan's opinion closed the first great conflict among Christians, and details the outward events which he believes to have done more for this result than any efforts at mediation. Antichrist in fact reconciled St. Peter and St. Paul. The next volume (see pp. 201, 477, 300, 544, xxv, and the cover) is to try and tell us what they were reconciled in.

C. J. MONRO.

**The Plan of St. Luke's Gospel: a Critical Examination by Rev. William Stewart, M.A., B.D. Glasgow. 1873.**

WE must confess to having taken up this little treatise with a feeling of hopefulness, and to having laid it down with one of disappointment. The principles and the method (pp. 7-12) with which the writer starts are excellent. His conclusions (p. 97) appear to us, in the main, perfectly sound; and there can be no question that the intermediate portion has been worked out with great patience, conscientiousness, and ingenuity. But the result, we are obliged to think, is for the most part wasted labour.

Mr. Stewart's essay practically resolves itself into a discussion of the portion of the Gospel, ch. iii. 21—xviii. 14. This he divides at x. 24 instead of at ix. 51 as is usually done. Of these divisions the first is triply subdivided: *α*, iii. 21—iv. 22; *β*, iv. 23—viii. 3; *γ*, viii. 4—x. 24. And the order here is explained as topical. This is the most characteristic part of Mr. Stewart's theory. He supposes that each of the subdivisions has a sort of heading or text which is worked out in what follows. Thus in (*α*) the heading consists of iv. 21-23. To the account of the Baptism with its three moments, corresponds the account of the Temptation with its three moments; to the statement of the age at which Jesus began His ministry, the notice of the beginning of that ministry, iv. 15; and to the tracing of His supposed parentage, the visit to Nazareth with the question, "Is not this Joseph's son?" iv. 16-22. In (*β*) the heading is taken from the remainder of the discourse in the synagogue at Nazareth—it will be observed that the section here begins in the middle of a narrative—the several topics of which are paralleled by events at Capernaum, others which exhibit the prophet like Elijah, and like Elisha, the rejection by the Scribes and Pharisees, and the progress of the Messianic work—these events being ranged in a curious system of double columns. The heading of the third subdivision (*γ*) is found in the parable of the Sower, which is supposed to be illustrated by the rest of the narrative in this section.

In the second of the two great divisions Mr. Stewart thinks that the order is alphabetical, the different subjects being classified lexically under *ἀγαπᾶν* (three sections), *αἰτεῖν* (three), *ἀντιλέγειν* (one), *βλέπειν* (two), *γενεά*, &c.

This last suggestion is very ingenious, and we should be sorry to say that it may not have something in it. Several distinct analogies might be quoted in its support, e.g. Selden's Table Talk and the alphabetical Psalms. But it is hardly, in any case, tenable in this form. The division begins in the wrong place. The methods by which the sections are brought under the proper letter are often very forced. Thus the episode of Martha and Mary comes under *ἀγαπᾶν*, which is made to = "entertain"; the blasphemy against the Holy Ghost comes under *ζῆμῃ*; the salt losing its savour is represented by *στερεός*; the five sections from xvi. 14—xvi. 31 all come under *χαίρειν*. There is besides the difficulty that, so many of the passages being found also in St. Matthew, the inference seems to follow that the alphabetical arrangement (supposing it to exist) was due to St. Luke himself and not to



the earlier writer from whom he borrowed. But in that case the signs of it would scarcely have been so much obliterated.

The other part of the theory which relates to the first main division with its subdivisions seems to us quite incredible. Indeed it out-herods Herod by its portentous subtlety. It goes beyond even the most fantastic of the Germans themselves. We hardly need stay to point out the arbitrary divisions, the far-fetched and unnatural connections which it assumes, and the absence of any instance of a document constructed in a similar manner—for though the Apocalypse is constructed artificially enough, it is with a much more naïve kind of artificiality. Mr. Stewart has made the radical and fatal mistake of basing his trusts upon the synopsis of Matthew and Luke without including that of Mark, and of considering simply the order of the narratives without regard to their internal verbal relations. If he had done this he would have found that the second Gospel is the true starting point. For its higher originality is proved by the fact that the proportion of coincidences between it and the other two Gospels taken separately, as compared with that between Matthew and Luke, is roughly speaking about 8 to 1, while the proportion of coincidence with Luke alone as compared to that between Luke and Matthew is nearly 3 to 1. Mr. Stewart's method, though sound as far as it goes, is incomplete. If he had taken in a wider range of phenomena we think he would have seen that his present theory is untenable. We hope he may make another attempt with better fortune.

W. SANDAY.

#### NOTICES OF NEW BOOKS.

*The Land of Moab.* By H. B. Tristram, M.A., LL.D., F.R.S. (Murray). The general verdict of critics as to the meagreness and inaccuracy of Dr. Tristram's geographical contributions appears to be only too well founded. The most important of the sites which he claims to have either recovered or verified have been long ago fully identified by Seetzen and other explorers, while the so-called discovery of Zoar on the brow of a hill 3000 feet above the valley is on philological as well as exegetical grounds too improbable to be accepted. These points have been already sufficiently dwelt upon in the *Athenæum* and other journals. But one "discovery" of Dr. Tristram has not as yet been examined with the attention it deserves: we refer to the remains of what he supposes, on Mr. Fergusson's authority, to be a palace erected—on the borders, remember, of the Arabian desert—by the Persian king Chosroes II. A competent American reviewer in the *Independent*, Sept. 18, speaks thus of this singular hypothesis. It "is founded merely on the least valid portion of the ornamentation as ground of reasoning, while throughout the account attention is drawn away from the characteristics which must go to determine the age of the structure. This least trustworthy portion of the ornamentation is the elaborate sculpture of vines and animals on the tympana of the façade. This, according to Mr. Fergusson's own statements, had its parallel in Christian Syria. Why then refer even this part of the work to Persian art and to the time of Chosroes? On the other hand, attention is drawn away from the wide base, the W shaped cornice and the running capital, all of which are Corinthian; also from the basilica within, which plainly shows not only its apse, but three perfect ones. . . . This part of the place was evidently the chapel of the structure and forms an insurmountable obstacle to the Persian palace. A Sassanian monarch never would have ornamented any building of his by all the Corinthian and Byzantine carving there is here in cornices and capitals, bosses and bases. It would be entirely at variance with his ideas, his tastes, his wishes, as well as beyond the power of his artists. Dr. Tristram indulges in a strange remark—'We found no other ruin in the whole country which bore the slightest resemblance to Mashita, either in situation, design, or execution'; which is presently belied by his own account of a neighbouring ruin, Kustul—evidently being another Mashita. . . . We sincerely regret to find Mr. Fergusson thus committed to a hasty opinion. His restoration of the palace, facing the title-page of Dr. Tristram's book, is as beautiful and unsubstantial a castle as any that were ever dreamt of as existing in Spain."

Profs. Milligan of Aberdeen and Roberts of St. Andrew's have produced a handy volume (T. & T. Clark, Edinburgh) entitled *The Words of the New Testament*. Though modestly designed "for popular use," it will be found useful to the student as a carefully compiled handbook of the "lower criticism." Part i. contains a sketch of the facts relative

to various readings: a concise account of the MSS. and versions: a list of early writers who cite from the N. T., which would have been more useful had the various books from which he cites been mentioned with each author: and a somewhat too brief sketch of the history of modern biblical criticism. Part ii., entitled "Mode of Dealing with the Facts," points out the several steps in classification which result in the determination of the text on principles of external and internal evidence. Part iii. deals with the most important cases of variety of reading arranged by chapter and verse, registering the readings adopted by the most approved scholars.

Canon Cook has published a pamphlet (Murray) on the inscription of Pianchi-Meramon, containing a translation of the inscription, and an essay on its relations to Isa. xviii., xix. Readers of the *Revue archéologique* will find but little which is not drawn, with due acknowledgment, from papers of M. de Rougé and M. Lenormant; but as the latter have escaped the attention of recent writers on Isaiah, Canon Cook has done well to introduce them to a larger public. His own accuracy as a translator of hieroglyphics is guaranteed by no less an authority than Dr. Birch, but we notice with some surprise his return to several antiquated renderings of the Hebrew, and his slightly too acquiescent attitude towards M. Lenormant, not merely as an Egyptologist, but a biblical critic.

It is impossible to give more than a passing notice to the commentaries on Romans and Galatians by Profs. Lipsius and Holsten, which distinguish themselves by their greater thoroughness from most of the other portions of the so-called *Protestantenbibel des n. T.* (Barth, Leipzig), to Clark's English edition of Keil on Ezra, Nehemiah, and Esther (a laborious and useful but uncritical work), and to the fourth edition of Schenkel's *Charakterbild Jesu*, a really good translation of which, from the third edition, is published by Messrs. Longmans.

The long-expected first volume of Grätz' *Geschichte der Juden* is coming out in parts.

#### Contents of the Journals.

**Centralblatt.**—Three specially good articles must not be overlooked. —1. Oct. 4. Overbeck's "Programme" on the epistle to Diognetus; comp. *Academy*, No. 64, p. 27. The reviewer thinks Dr. O. has succeeded in showing that all the received arguments for dating the epistle in the first half of the second century rest on a misconception, and that its composition after the close of the second century is not excluded by any data as yet elicited from the work; also that in its controversial method and description of Christianity it differs in many respects from the apologetics of the second century. Still the reviewer is not convinced by the arguments of the author. The peculiarities of the work admit of natural explanations without referring it to a later than the second century. In particular, its secular cast of thought can be paralleled from other writings of a tolerably early date; comp. the bold saying of Tertullian, "Unam omnium rempublicam agnoscimus, mundum" (*Apol.* 38). And this is not its only point of contact with Tertullian's *Apologeticum*. Further, the Pauline doctrine of man's incapacity for justification by his own works appears disjoined from the doctrine of the Law, not only in our epistle, but in Catholic writings of the end of the second century (e.g. Irenæus), to which period Zeller, Hilgenfeld, and Keim agree in assigning the epistle. —2. Oct. 11. *Celsus' Wahres Wort*; von Theodor Keim. This is a translation of the copious fragments of Celsus' work against Christianity preserved by Origen, with a running commentary, and a minute analysis, in which the sections on the philosophical and religious position of the author, his knowledge and estimate of Christianity, the date and place of composition, and the authorship of the work, are specially mentioned. Also two small dissertations on "two contemporaries of the *True Word*," viz. Lucian, with reference to his Peregrinus, and Minucius Felix, with special reference to the grounds urged against Christianity under the name of Cæcilius. Keim has shown, among other points, that the so-called "Epicurean" Celsus, the contemporary and friend of Lucian, is identical with the Celsus of Origen. He also gives good reason for dating the *True Word* in the time of the persecution under M. Aurelius. —3. Sept. 13. Böhl's *Inquiries after a popular Bible in the time of Jesus*, and its connexion with the LXX., is analysed by Nöldeke, and its surprising results shown to be without a foundation of sound scholarship.

**Theological Review.** October.—Christian Pantheism; by C. B. Upton. [Review of Picton's *Mystery of Matter*, an eloquent but inconsistent attempt to reinstate theology on a Spencerian basis.]—On a passage in Genesis; by the Bishop of Natal, and Russell Martineau. [A reply to the arguments of Prof. Martineau for separating Gen. ii. 1-3 from the Elohist narrative. See *Theol. Review*, Jan., 1873. Mr. Martineau makes an able and satisfactory rejoinder.]

**Monatsschrift für Geesch. u. Wiss. des Judenthums** (ed. Grätz). June-October.—The sons of Herod; by Dr. Braun. [A most careful biography, containing valuable illustrations of the Gospel narratives. The author comes into frequent collision with Dr. Keim.]

—Justin Martyr and the Aggada; by Dr. Goldfahn. [Conclusion of a series of papers comparing the references to Jewish Aggadic traditions in Justin with the Aggadic statements in Jewish writings.]—History of the revolts of the Jews under Trajan and Hadrian; by Dr. Neubürger. [1. The revolt under Trajan; its well-concerted plan points to some eminent person as leader; good reason is shown for supposing this leader to have been the famous Rabbi Akiba.]—The rhythmic structure and age of Psa. xxix; by Dr. Grätz. [Dr. G. points out a fourth kind of parallelism, which has not, he thinks, been sufficiently considered,—the "palillogic," which consists in the emphatic repetition of a single word or several words. It occurs frequently in the Song of Deborah, and also in Psa. xxix. The reference in the latter is not to ordinary phenomena of nature, but to some terrible catastrophe, and probably to the earthquake under Uzziah, comp. Amos i. 1, Zech. xiv. 4, 5.]—Lexical and archaeological material in the Talmud; by Dr. Zuckermann. —Ibn G'anach's Book of Roots, review.

### New Publications.

- DELITZSCH, F. Biblischer Commentar üb. die Psalmen: erste Hälfte. 3<sup>te</sup> Auflage. Leipzig: Dörffling u. Franke.  
 DOLLINGER, J. J. Prophecies and Prophetic Spirit in Christian Era. Rivingtons.  
 FICHTE, I. H. Die theistische Weltansicht u. ihre Berechtigung. Leipzig: Brockhaus.  
 HEFELÉ, Bishop. Conciliengeschichte. 1 Bd. 2. verbesserte Aufl. Freiberg i. B.: Herder.  
 HESSE, F. H. Das Muratori'sche Fragment neu untersucht u. erklärt. Giessen: Ricker.  
 HIRSCHKE, K. Prolegomena zu e. neuen Ausgabe der Imitatio Christi. 1 Bd. Berlin: Lüdertz.  
 IMMER, A. Hermeneutik d. neuen Testamentes. Wittenberg: Kölling.  
 LE HIR, M. l'abbé. Etudes bibliques (suite). Poésie de la Bible. Le Livre de Job, traduction et commentaires, &c. Paris: Jouby et Royer.  
 MEYER, H. A. W. Critical and exegetical handbook to the Ep. to the Galatians. Also to Romans, Vol. I. Edinburgh: T. & T. Clark.  
 MARRIOTT, W. B. Memorials of W. B. Edited by F. J. A. Hort, M.A. Mitchell.  
 PSALMS, Liber Psalmorum Hebraicus atque Latinus ab Hieronymo ex Hebraeo conversus. Ed.: Tischendorf, Baer, Delitzsch. Leipzig: Brockhaus.  
 WURM, P. Gesch. der indischen Religion im Umriss dargestellt. Basel: Bahnmeier.

### Philosophy and Science.

**Autobiography.** By John Stuart Mill. London: Longmans. 1873.

THIS book, the profound and engrossing interest of which it would be difficult to exaggerate, might perhaps be more justly styled "Apologia pro vita sua," or "History of My Speculative Opinions," than "Autobiography." As the story of a life it is far from complete, but it is a faithful record of the growth of a mind of exceptional force, and of a character of signal elevation. The popular estimate of Mr. Mill, previously to the time when his entry into Parliament revealed somewhat of his true character to the world at large, was generally that of a narrow logician, a cold and unsympathetic reasoner, and a virulent because a mere speculative Radical. Never was popular estimate more ludicrously false. Mr. Mill's *Logic* was precisely the success it was, because extending the narrow limits of its predecessors it strove to bring the theory of method into some harmony with the ever-widening range of scientific inquiry; his political and social reasonings were quickened and elevated by a vehemence fervid but restrained; while so far from being a mere speculative politician, Mr. Mill was for six and thirty years of his life officially and intimately connected with one of the main branches of England's imperial policy, and was more directly responsible for its springs and issues than any of the more prominent statesmen of his time. Those who were at the pains to form a truer estimate of Mr. Mill from a study of his writings—and

there are many on whom those writings have had as profound and lasting an influence as those of any contemporary teacher—have long been aware that his salient characteristics were a solid though somewhat narrow culture, a moral sense singularly elevated and rigorous which but for his early training must inevitably have taken a religious turn, and an almost womanly vehemence of feeling restrained, though barely restrained, by the early and doubtless abnormal cultivation of his reasoning faculties. There can be little doubt that Mr. Carlyle hit the mark when, as we learn from the *Autobiography*, he read in his Scotch retreat a series of articles published anonymously in 1831 by Mr. Mill on "The Spirit of the Age," and exclaimed, "Here is a new Mystic." Mill repudiated the title, and afterwards tried, with doubtful success, to convince Carlyle that he was mistaken; the latter only replied that his friend was "as yet consciously nothing of a mystic"; consciously and openly he never became one, but in his character the mystic and even the ascetic were never very far from the surface, though training and circumstances forbade their outward growth. It would be idle to compare the life and influence of Mill with those of one whose *Apologia* the *Autobiography* in more than one respect resembles; but it may be said, perhaps, with truth, that had Mill been brought up a Churchman he might have written a "Grammar of Assent" and ended his days in the Oratory.

The time has not yet come, nor is this the place, for a critical estimate of the life and writings of Mill: we cannot do more in a short notice like the present than indicate without even detailing the many points of interest with which the *Autobiography* abounds. It is not a life, as we have said, nor does it pretend to be so, but it is the history of a mind, and may perhaps be fitly described in a few words as "The Nemesis of Benthamism": it is the struggle of a mind of no ordinary power to shake itself free from the trammels of perhaps the narrowest system that was ever proposed as a theory of life. James Mill was not merely a Benthamite Radical, but a Scotchman who had discarded his own religion and looked upon all other religions as pernicious, austere, rational, without sympathy or sentiment; but he devoted himself with noble self-sacrifice to the education of his son, and gave him a training which both for its merits and defects was singular and exceptional. It is impossible not to respect the process, equally impossible not to deplore the result. As far as mere education is concerned Mr. Mill began life, as he truly says, a quarter of a century in advance of his contemporaries; but for all that makes life best worth having and raises a character to distinction he began life with nearly everything to learn and a great deal to suffer. He cannot recollect when he first learnt Greek, but has been told he began it at the age of three, and he pursued his studies at his father's side, the latter constantly supplying the want of a dictionary in the midst of writing the *History of British India*; at thirteen his father chides him without mercy for being unable to explain what he means by "idea," and at an earlier age he is set to teach his brothers and sisters Latin at the time that he is learning it himself; he says his childhood was happy, but it can never have been childlike, and though he speaks of his father with touching respect and noble candour, it is manifest that their hearts never met, and that their intellects moved ever more widely asunder. Though his early training was almost exclusively in Greek and Latin, it is evident that he never completely assimilated the teachings of Classical Literature, and that its deepest sources of influence were almost wholly closed to him. The quotations in his works are notoriously inexact, and though before the age of eight he had read the lives of the philosophers by Diogenes



Laertius, he could in 1866 make the astounding statement that the first two chapters of Grote's *Plato* "contain as full an account as our information admits of the forms of Greek philosophy which preceded Socrates." He issued from his father's training a Benthamite Radical, a something for which he confesses the designation "a mere reasoning machine" would not be altogether inappropriate; the "Traité de Législation" was his gospel, and the reform of the world was his creed.

"I am one of the very few examples," he says, "in this country, of one who has not thrown off religious belief, but never had it; I grew up in a negative state with regard to it. I looked upon the modern exactly as I did upon the ancient religion, as something which in no way concerned me. It did not seem to me more strange that English people should believe what I did not, than that the men that I read of in Herodotus should have done so."

But the reaction was soon to come, for his nature was too rich and sterling to be satisfied with so jejune a creed. In a chapter of the deepest psychological interest he describes the mental crisis he underwent in his twentieth year—a crisis which all but made shipwreck of his life, and which entirely altered its subsequent course.

"The time came when I awakened from this"—his Utilitarian ideal—"as from a dream. It was in the autumn of 1826. I was in a dull state of nerves, such as everybody is occasionally liable to; unsusceptible to enjoyment or pleasurable excitement; one of those moods when what is pleasure at other times becomes insipid or indifferent; the state, I should think, in which converts to Methodism usually are when smitten by their first 'conviction of sin.' In this frame of mind it occurred to me to put the question directly to myself: 'Suppose that all your objects in life were realized; that all the changes in institutions and opinions which you are looking forward to, could be completely effected at this very instant: would this be a great joy and happiness to you?' And an irrepressible self-consciousness distinctly answered 'No!' At this my heart sank within me: the whole foundation on which my life was constructed fell down. All my happiness was to have been found in the continual pursuit of this end. The end had ceased to charm, and how could there ever again be any interest in the means? I seemed to have nothing left to live for."

The Nemesis was complete and well-nigh crushing; but after a period of almost intolerable depression, described with manly simplicity and candour, Mill emerged from the struggle with a character saddened by bitter experience, but chastened to a higher ideal. Relief was first sought in art and song, which had previously found no place in his philosophy; and discarding his former bleak ideal, he reached a theory of life which, recognizing that happiness can only be found by those who seek it not, gave a freer play to the sensibilities, a wider scope to the imagination, and a quicker stimulus to culture. From this time forth Mill continually drifted more widely asunder from his father's views, from his early associates, and from his democratic aspirations; he was no longer a Utilitarian propagandist, and his political ideal tended more and more towards Socialism. The strange story of this mental crisis is interesting in more than one aspect; it proves by a direct psychological experiment that what in the language of religious experience is called "conversion" is a phenomenon which can occur beyond and without the religious sphere; and it forcibly shows that to bring up a child without religious belief is no safeguard against the mental disaster of a shipwreck of faith. Such a crisis, more or less severe, probably forms part of the experience of all men of active intelligence, and few perhaps issue from it unscathed; but to subject a mind of exceptional sensibility and fervour to a training from which most of the finer elements of culture are omitted, is to court a catastrophe which must be severe and may be irremediable.

A mental crisis and the love of a woman mark epochs in the lives of most men whose lives are worthy of permanent record, and Mill was no exception to the rule. The romance of his life has long been known in outline from the noble words in which he has more than once commemorated

the life-long friend who became his wife in his later years. But the more detailed history of his relation to Mrs. Taylor is written in the *Autobiography*, in a manner which is as dignified as it is touching. She became his friend in 1830, but they were only married in 1851, her former husband, whose friendship Mill had never forfeited, having died two years previously.

"That event having taken place in July, 1849, it was granted to me to derive from that evil my own greatest good, by adding to the partnership of thought, feeling, and writing which had long existed, a partnership of our entire existence. For seven and a half years that blessing was mine; for seven and a half only! I can say nothing which would describe, even in the faintest manner, what that loss was and is. But because I know that she would have wished it, I endeavour to make the most of what life I have left and to work on for her purposes with such diminished strength as can be derived from thoughts of her, and communion with her memory."

She inspired most of his works, and contributed largely to many of them; indeed he himself declares that during the course of their friendship and married life his chief literary function was to interpret her thoughts to the world. She died suddenly at Avignon in the autumn of 1858, and the remainder of Mill's life, when he was not called away by public duty, was spent in the neighbourhood of her tomb.

"Her memory is to me a religion, and her approbation the standard by which, summing up as it does all worthiness, I endeavour to regulate my life."

She left one daughter, Miss Helen Taylor, who still survives, the solace of his bereavement, the cherished companion of his later years, and the chosen guardian of his posthumous works. Several passages, evidently relating to Miss Taylor, have been omitted in the present edition of the *Autobiography*. We regret though we cannot but respect the modesty which has dictated these excisions.

We have dwelt only on the more prominent points of interest which the *Autobiography* presents; but it would be a mistake to suppose that they are the only points of interest in the volume. For the present however we are compelled to pass over almost without notice, the vivid sketches of Mill's friends and contemporaries, of Grote, of the Austins, of Sterling, of Maurice, and of Bentham; the account of his early associates, among whom many will be surprised to learn that men like Samuel Wilberforce and Bulwer Lytton were numbered; the instructive reflections on life and society scattered profusely throughout the volume; the description of the rigorous training to which he subjected himself in speaking, writing, and debate; and the brief sketch of his public and Parliamentary career, with which the volume concludes. All these and many other topics deserve a more detailed notice than the present; but we have said enough perhaps to justify the estimate with which we set out of the engrossing interest of the book. There are few who take it up who will set it down unread, and few will rise from its perusal without increased respect for its author and sincere regret for his loss. There are many who regarded Mill in his lifetime as a dangerous thinker and a mischievous politician; there are others, who, like the present writer, owe him so much, that, however much they may dissent from some of his teaching, they must ever regard his memory with the deepest reverence and affection. But none can read his life, so simply yet so eloquently told, without acknowledging that in spite of all failures and mistakes it was a life nobly devoted to none but noble purposes.

JAMES R. THURSFIELD.

### Notes on Scientific Work.

#### Geography.

**Antarctic Meteorology.**—The question of the weather to be expected in high Southern latitudes, about the time of the transit of

Venus, has formed the subject of a rather warm discussion in the papers during the present year, so that the appearance of some authoritative information on the meteorology of these rarely visited regions will be generally hailed as opportune.

The famous expedition to the South Polar regions in H.M.S.S. "Erebus" and "Terror" under Sir J. C. Ross in the years 1839-43, and the supplementary expedition of the (hired) sloop "Pagoda" in 1845, originated at the instance of the Royal Society, and the instructions prepared for the use of the officers, by the Committee of Physics and Meteorology, remain the most complete series of instructions on the subject in our language. Unfortunately, however, the regulations for the testing, &c., of the meteorological instruments were not thoroughly regarded, for the logs are said to contain no notice even of the numbers of the instruments on board the respective ships, nor of any of the comparisons which were to have been made at the various colonial observatories visited by the expedition. It has therefore been impossible to account for certain slight discrepancies between the barometers on board the two ships.

The only general account of the results which was published is thus described:—"Sir J. C. Ross has published, in his Narrative, abstracts from the meteorological register of the "Erebus," giving the daily maximum, minimum, and mean heights of the barometer, and of the thermometer in the shade, the mean temperature of the sea surface, prevalent wind and weather. These abstracts are, however, not altogether satisfactory, either as regards the plan upon which they have been drawn up, or the accuracy with which the data have been corrected. For instance, the direction of the wind has not been corrected for variation of the compass, although that amounts to 90° in some parts of Antarctic seas visited. Then, again, the barometer readings were reduced to 32° F. by a table which was calculated for scales on glass, and which differs at high temperatures from the table now employed for reducing observations taken from such wood-mounted barometers by .01 inch."

The Meteorological Office therefore decided to re-discuss these observations, and the results are now before us for the region south of 60° S. (*Contributions to our Knowledge of the Meteorology of the Antarctic Regions*. Published by authority of the Meteorological Committee. Stanford.) They are treated in separate areas of 2½° of latitude and 5° of longitude, according to the position of the ships from time to time. This method of publication confers an additional value on the results, for while Herschel, quoting Ross, gives a table of mean pressure from the equator southwards according to latitude simply, Buchan in 1868, giving an amended latitude pressure table, says very fairly:—"It is to be regretted that as the longitudes were not taken into account in taking those means, the geographical distribution of this anomalous depression cannot yet be accurately defined." (*Handy Book*, p. 54.) The information refers solely to the summer months, and of these the only months passed exclusively within the Antarctic regions were January and February, 1841-3. As the observations were taken hourly throughout the expedition, it has been possible to deduce the law of diurnal change for pressure and temperature (though this has not been done for the entire twenty-four daily observations), and thereby to throw important light on the course of these changes in high latitudes, and to render good service to cosmical meteorology.

The currents have been made out with as much accuracy as was possible from the observations taken in the two ships, and they show for the most part a general drift of the water from the barrier and pack ice.

Lastly, for the practical seaman in these latitudes, who will probably be in a whaler, notes as to the state of the ice and the marine fauna (monotonous enough in all conscience) have been given day by day.

The work has been executed by Mr. R. Strachan, and we may take leave of it by saying with the Office,—

"As the information is the most complete now available for the region in question, it is hoped that the investigation will prove acceptable to future Antarctic navigators."

**The Wends of Lausitz.**—Dr. Andree has contributed to the last part of *Petermann's Mittheilungen* an interesting paper on the changes in the area occupied by the Wends of Lausitz and the space over which their language extended, from the sixteenth century to the present time. This curious ethnographic island of Slavonic people lies in the midst of the great German-speaking area south-east of Berlin on the borders of Saxony, having Bautzen and Cottbus for its chief towns. As is to be expected, it is gradually and surely becoming Germanized. Almost all the Wends of Lausitz are now able to speak their own and the German language, and in the younger generation German is becoming more and more the prevailing tongue, so that the complete disappearance of the Wendish language here may be predicted. In the map illustrating his paper Dr. Andree has indicated the limits of the Wendish area in 1550 at the time of the Reformation, again in 1750, reduced to a circle within the former, and finally, at the present date, confined to a district extending from the vicinity of Bautzen to Cottbus.

### Zoology.

**Sedentary Annelids.**—MM. Humbert and Saussure have edited and published *Recherches sur la structure des Annelides Sédentaires* by Edouard Claparède. This posthumous work is the last of the writings of this very distinguished naturalist, and forms a complement to his former works on the Annelids. The many difficulties attending its publication will fully account for a two years' delay that has occurred. The Physical and Natural History Society of Geneva, which has done so much for each branch of science, was at first unable to undertake the expense of the preparation of the numerous illustrations; but the author's widow did not hesitate to make the needful sacrifice to ensure the immediate publication of so important a work, and a considerable donation enabled the Genevese Society to add this to the other memoirs by Claparède already published by them. This memoir was written in the autumn of 1870, on the eve of Claparède's departure for Naples; on his way home again in the following spring he died. A sketch of his life by Henri de Saussure and a portrait by Hébert are contained in this memoir. The biographical notice originally appeared in the *Archives de la Bibliothèque universelle de Genève*, but by the desire of the family is republished here with a few corrections. A very brief sketch of this memoir may not here be out of place. Filled with a determination to thoroughly investigate the structure of the Annelids, but living at the time at Geneva, Claparède was compelled to select an Oligochaete worm for his researches; the results of his investigations appeared in a most exhaustive and beautifully illustrated monograph: *Histologische Untersuchungen über den Regenwurm*. A sojourn by the seaside however enabled him to push his studies still further, and in the present memoir he gives us the minute anatomy of several species of Polychete worms, together with a discussion of the question of the reciprocal affinities of the larger groups. Many structures could only be investigated in the living Annelids, others again were better seen in alcoholic specimens. The process of cutting the sections and staining them is fully described, and more than two thousand sections were made and mounted, the immense majority of the illustrations being drawn from actual sections. The instances where a drawing has been made up from a comparison of several sections is quite rare. The original drawings were of a large size, and were afterwards reduced by the pantograph. The minute structure of the Annelids is described under the following heads:—The cuticle; the hypoderm or cutaneous connective tissue; the muscular layers; the Setae; the perivisceral cavity; the circulatory system (one of the most interesting and critical chapters in this work); the digestive system; the respiratory system; the nervous system; and the segmentary organs. The explanation of the plates occupies forty-five pages and forms a most important portion of the work. The species selected for illustration are *Spirographis spallanzanii*, *Myxicola infundibulum*, *Protula intestinum*, *Owenia fusiformis*, *Terebella flexuosa*, *Stylarioides moniliferus*, *Audouinia filigera*, *Chaetopterus varipodatus*, *Aricia foetida*, *Telepsavus costarum*, *Branchiomma vesiculosum*, and *Nerine cirratulus*. The patient investigator of these forms of life will find in this excellent work, compiled by its author with an arduous undiminished by a fast-approaching prospect of death, a model worthy of imitation. He may not be gifted, as Claparède was, with the powers of so exquisitely delineating what is seen, but this should not deter him from building on the excellent foundation which has been laid by the labours of Claparède.

**New Ganoid.**—Biologists will gratefully acknowledge the service rendered by the editor of the *Annals and Magazine of Natural History* in having translated, from the original Russian text, an account by Prof. Kessler of a remarkable fish belonging to the family of the sturgeons discovered by A. P. Fedchenko in the River Suir-dar in Turkistan. This fish differs greatly from all the known species of the genus *Acipenser* in which Russia is so rich, and belongs to the genus *Scaphirhynchus* established some time ago by Heckel as a North American sturgeon. Prof. Kessler calls the Turkistan fish *S. fedtschenko*; the native fishermen do not consider it to be a distinct species, but regard it as only the young of the sturgeon of the Aral Sea; they evidently do this in consequence of its normally small size, for the largest of twelve specimens examined by Prof. Kessler was but 8½ inches long, several of them being perfectly mature. Dr. Günther, in a note appended to the translation, remarks that this discovery is an additional interesting item in the series of instances by which the close affinity of the North American, North Asiatic, and European faunas is proved. He quotes as an analogous case the discovery of *Psephurus gladius* in the Yantsekiang, and adds: "After the discovery of this species that of a *Scaphirhynchus* in Asia might have been foreseen, just as I anticipate with confidence the discovery of a Ganoid in Borneo." (*Annals and Mag. Nat. Hist.*, vol. 12 (4th ser.), p. 269.)

**New Zealand May Fly.**—In the current number of the *Entomologist's Monthly Magazine* Mr. M'Lachlan describes *Oniscigaster Wakefieldi*, a new genus and species of Ephemeridae from New Zealand. The extraordinary abdomen of this genus, if considered apart and without regard to the rest of the body, might almost be pardonably mistaken for that of some Myriapod, without the legs, or of a crustacean.



Females only have been discovered, and till we gain some knowledge of the characters of the male, the affinities must remain somewhat uncertain. Mr. Eaton has pointed out in his Monograph on the Ephemeridae that a tendency to lateral production of the terminal segments of the abdomen is shown in several genera, but the amount of expansion hitherto known is infinitesimal compared with that present in this new form. For actual affinity in this respect one must look to the aquatic stages of some forms; and if the assertion by MM. Joly that the so-called genus of branchiopod crustacea *Prosopistoma* Latreille is, as appears probable, in reality only the aquatic condition of an Ephemerid, we have in the "Binocle à queue en plumet" the nearest ally, so far as regards abdominal structure, to *O. Wakefieldi*. (*Ent. Monthly Mag.*, No. 113, p. 108).

### Physiology.

**Functions of the Brain.**—A summary of the researches made in this direction by Prof. Ferrier and communicated by him to the Bradford meeting of the British Association, appeared in the *Academy* for the 1st October. We now direct attention to the very valuable paper by Dr. Ferrier on the same subject which has just appeared in the *West Riding Lunatic Asylum Reports* for 1873, entitled "Experimental Researches in Cerebral Physiology and Pathology." Some time since Fritsch and Hitzig exposed the brain of various animals by the removal of the skull cap, and applied electrical currents to various points of the surface; they arrived at the conclusion that the anterior part of the convex surface of the cerebrum was concerned in the production of movements, that the posterior part is *not* motor, and further that there are special centres for special cerebral functions. More recently Nothnagel has attempted to ascertain the functions of the different regions by injecting small quantities of concentrated solution of chromic acid. Dr. Ferrier has pursued the same plan in his experiments as that adopted by Fritsch and Hitzig. The kind of electricity was the induced current of the secondary coil of du Bois Reymond's magneto-electrical machine excited by one cell of a Stohrer's battery. A limited portion of bone was removed with the trephine and the dura mater, which is exceedingly sensitive, cut away. The stimulation of the surface of the hemispheres by electricity causes functional hyperaemia in the parts irritated. The animals were narcotised in one way or other. The results he obtained are summed up in the following propositions:—1. The anterior portions of the cerebral hemispheres are the chief centres of voluntary motion and the active outward manifestation of intelligence.—2. The individual convolutions are separate and distinct centres; and in certain definite groups of convolutions (to some extent indicated by the researches of Fritsch and Hitzig), and in corresponding regions of non-convoluted brains, are localised the centres for the various movements of the eyelids, the face, the mouth (and tongue), the ear, the neck, the hand, foot, and tail. Striking differences corresponding with the habits of the animal are to be found in the differentiation of the centres. Thus the centres for the tail in dogs, the paw in cats, and the lips and mouth in rabbits, are highly differentiated and pronounced.—3. The action of the hemisphere is in general crossed; but certain movements of the mouth, tongue, and neck are bilaterally co-ordinated from each cerebral hemisphere.—4. The proximate causes of the different epilepsies are, as Dr. Hughlings Jackson supposes, "discharging lesions of the different centres in the cerebral hemispheres." The affection may be limited artificially to one muscle, or group of muscles, or may be made to involve all the muscles represented in the cerebral hemispheres, with foaming at the mouth, biting of the tongue, and loss of consciousness. When induced artificially in animals, the affection as a rule first invades the muscles most in voluntary use, in striking harmony with the clinical observations of Dr. Hughlings Jackson.—5. Chorea is of the same nature as epilepsy, dependent on momentary (and successive) discharging lesions of the individual cerebral centres. In this respect Dr. Hughlings Jackson's views are again experimentally confirmed.—6. The corpora striata have crossed action, and are centres for the muscles of the opposite side of the body. Powerful irritation of one causes rigid pleurosthotonus, the flexors predominating over the extensors.—7. The optic thalamus, fornix, hippocampus major, and convolutions grouped around it have no motor signification (and are probably connected with sensation).—8. The optic lobes or corpora quadrigemina, besides being concerned with vision and the movements of the iris, are centres for the extensor muscles of the head, trunk, and legs. Irritation of these centres causes rigid opisthotonus (and trismus).—9. The cerebellum is the co-ordinating centre for the muscles of the eyeball. Each separate lobule (in rabbits) is a distinct centre for special alterations of the optic axes.—10. On the integrity of these centres depends the maintenance of the equilibrium of the body.—11. Nystagmus, or oscillation of the eyeballs, is an epileptiform affection of the cerebellar vestibulomotorial centres.—12. These results explain many hitherto obscure symptoms of cerebral disease, and enable us to localise with greater certainty many forms of cerebral lesion.

**The Pancreatic Secretion.**—The following is a summary by Dr.

Pye-Smith, published in the *London Medical Record*, of an inaugural dissertation by Dr. Landau on the conditions of pancreatic secretion. The first series of his experiments was undertaken in order to obtain normal results so as to control the subsequent ones. The animals chosen were large dogs, which were subjected to the influence of woorara; then keeping up artificial respiration, an incision was made along the linea alba, a finger's breadth below the ensiform cartilage, long enough to expose the pylorus and draw out the duodenum and part of the pancreas. The intestine was then opened with a pair of scissors, and a glass tube passed into the orifice of the chief pancreatic duct. This was afterwards secured by bringing a fold of mucous membrane over it, and tying a ligature round both. This canula communicated with a long graduated tube, the divisions being 0.8 of a centimeter apart, and each corresponding to .01 of a cubic centimeter, as the object was to obtain relative and not absolute results. The second smaller duct which in the dog joins the duodenum close to the gall duct was sometimes neglected. The stoppage of pancreatic secretion, observed by Bernard after any severe operation on the abdomen, was in their experiments only slightly marked and then only temporary. The quantity secreted was rather small; the average of seven experiments was 0.2 cc., the highest being 0.65, the lowest 0.13. The second series of experiments was on the effect of atropine, Calabar bean, and nicotine on the amount of secretion. The first of these poisons has been shown by Kenschel and Heidenhain to paralyse the exciting fibres of the chorda tympani to the submaxillary glands, and thus diminish the secretion of saliva. As the result of eight experiments, Dr. Landau finds that it has no influence on the amount of pancreatic juice secreted. A similar negative conclusion was drawn from the same number of experiments after injection of calabar. Fifteen observations with nicotine proved that this alkaloid acts as a stimulant to the pancreas as well as to the salivary glands; but the author prudently declines to ascribe this without further reason to its direct action upon efferent nerves. In the course of these experiments it was ascertained that there was no constant and direct relation between the blood-pressure measured in the carotid, and the amount of secretion. In one instance the latter increased as the former fell. The third series of experiments was by direct irritation of nerves. The lingual branch of the fifth was first chosen, and its effect ascertained to be *nil*. Next the trunk of the vagus was irritated; and though the first experiment was followed by diminution of secretion, this was not the case in any subsequent one, and in some it was increased. Division of both vagi was more than once followed by increased secretion, but again was sometimes apparently without effect. Attempts to ascertain the effect of stimulating the origin of the pneumogastric did not succeed. But, by puncturing the medulla oblongata through the skull and applying the induced current, it was possible to obtain more constant though less satisfactory results. The secretion of the pancreas was increased. This, therefore, appears to be the chief positive result of these careful and laborious investigations, of which full tables are given detailing the amount of secretion observed at short and regular intervals. The fact of the central nervous system having a direct influence on the rapidity and amount of secretion of the pancreas is important, and these experiments will prepare the way for others directed to ascertain the exact position of the pancreatic centre and the efferent nerves by which its influence is conveyed.

**Nutrition of the Body.**—A long paper appears in the *Zeitschrift für Biologie*, Band ix. Heft 1., by Pettenkofer and Voit, giving the conclusions they have been able to deduce concerning certain phenomena of nutrition from a long series of experiments which they performed on a dog in 1861-2 and 3. The present paper deals only with the processes of disintegration which occur in the body when varying proportions of meat and of fat are given as food. In some of these 1500 grammes of meat were given with 30, 60, 100, and 150 grammes of fat; in others 500 grm. of meat with 200 of fat; and so on. Their experiments showed that fat is absorbed in large quantities from the intestine, and that within certain limits the larger the quantity of fat in the food the more is absorbed. But when a certain proportion has been stored up in the body less is taken up from the intestine. The most important conclusion at which they have arrived is that albumen is under ordinary circumstances more easily split up in the body into simple products than fat, so that so far from fat retarding the disintegration of albumen, albumen, if taken in sufficient quantity by a carnivorous animal, delays the oxidation of the fat by splitting up into some form of oleaginous compound and other secondary products, the former of which is more easily oxidisable than ordinary fat. The fat derived from the albumen must of course be estimated as food fat, and viewing it in this light, it may be said that the consumption of fat in the body increases with the amount of albumen present in the body, or in other words, the better the general state of the nutrition of the body the more fat is disintegrated. Lastly they show that the disintegration of fat increases notably with physical exertion.

**Multiplication of Acaridae.**—In a paper recently read before the *Académie des Sciences* M. Mégnin asks, Whence come the legions of acaridae which make their appearance with such rapidity in decomposing fluids, and what becomes of them when their work of destruction is

accomplished and the matter on which they feed is reduced to the condition of a dry powder? These organisms, he remarks, have no wings to bear them from spots desolated by famine; they have not the agility of ants to enable them to undertake long migrations; they have soft integuments which form but a very slight protection against external agents and their numerous enemies; their eggs relatively large are not found in the dust of the atmosphere in company with the germs of moulds and infusory animalcules; and they do not possess, like the anguillules, rotifers, and the tardigrades, the power of reviving after desiccation. Hence they are often referred to as illustrating the correctness of their views by those who hold the doctrine of spontaneous generation. But according to M. Mégnin, what happens in a colony of tyroglyphs when the privation of food seems to promise them speedy destruction, is that all adult and aged individuals as well as the young hexapod larvae die, but the young and the octopodous nymphae are preserved. These undergo a change of form and become clothed with a cuirass which completely disguises but at the same time protects them; moreover they acquire a sucker by which they are enabled to adhere firmly to any passing object such as flies, spiders, myriapods, and insects of all kinds, or even to quadrupeds, by which they are transported to places they could never reach by their own unaided efforts. If they find a suitable locality, as on a young mushroom or a mass of decomposing substance, the little acaridan quits its temporary host and its hypopial form and reassumes the original tyroglyphic one. Under the influence of abundant food it rapidly enlarges, becomes a sexual adult, and in forty-eight hours a new colony appears.

Not long after the death of Gustav Rose the science of mineralogy experiences another great loss by the death of the venerable Prof. Breithaupt of Freiberg, which took place on the 22nd of last month. Johann August Friedrich Breithaupt was born at Probstzella, near Saalfeld, in May, 1791, and so far back as 1813 already held an appointment in the institution, his connection with which has now after a lapse of sixty years been severed by his death. First he was appointed Edelstein-Inspector and Hilfslehrer in the Bergacademie, and in 1827 was created professor of mineralogy in that school. His first work was a "Kurze Charakteristik" of the mineral system, which appeared in 1820, followed by a "Vollständige Charakteristik" that passed through two editions. His chief production however was the "Handbook of Mineralogy," which appeared in three volumes between the years 1836 and 1847. His memoirs on minerals written from time to time during more than half a century, from the first, that appeared in 1855 on genuine crystals, to the one dictated with difficulty through failing sight and increasing infirmity and published in the *Journal für praktische Chemie*, at the commencement of the present year, contain vast stores of results of the highest value for the advancement of mineralogical science.

The publishers of *Poggendorf's Annalen* will shortly issue a Jubelband of the *Annalen* illustrated with photographic likenesses of many of the chief contributors.

### New Publications.

- ASSOCIATION FRANÇAISE pour l'Avancement des Sciences. Compt. rend. de la 1<sup>re</sup> Session 1872. Paris: Au Sec. de l'Assoc.
- BARDENHEWER, O. Hermetis Trismegisti qui apud Arabes fertur de castigatione animae libellus editus, Latine versus, adnotationibus illustratus. Bonnæ: apud Marcum.
- BLACKWALL, J. Researches in Zoology. Second emended Edition. Van Voorst.
- BLOCK, E. Beiträge zur Theorie der Lichtbrechung in Prismensystemen. Dorpat.
- BOUÉ, A. Ueber die aus ihren Lagerstätten entfernten und in anderen Formationen gefundenen Petrefacten. Wien: Gerold's Sohn.
- DECAISNE, M. J. Remarques sur les espèces du genre Eryngium, à feuilles parallèles. Paris: Martinet.
- DUVAL-JOUVE, M. J. Sur la synonymie de quelques cyperacées. Paris: Martinet.
- DVORAK, V. Beobachtungen am Kundt'schen Manometer. Wien: Gerold's Sohn.
- DYBOWSKI, W. Monographie der Zoantharia sclerodermata rugosa aus der Silurformation Estlands. Dorpat.
- EBERTH, C. J. Untersuchungen aus dem pathologischen Institut zu Zürich. Leipzig: Engelmann.
- EIMER, T. Zoologische Studien auf Capri. Leipzig: Engelmann.
- EXNER, F. Untersuchungen ueber die Härte an Krystallflächen. Wien: Gerold's Sohn.
- FISCHER, H. Kritische mikroskopisch-mineralogische Studien. 2 Fortsetzg. Freiburg: Trömer.
- HARTMANN, R. Beiträge zur zoologischen und zootomischen Kenntniss der sogenannten anthropomorphen Affen. 1<sup>er</sup> Heft. Berlin: Friedländer.
- HARTMANN, R. Einiges ueber Halodactylus diaphanus Farre. Berlin: Friedländer.

- HÉBERT, M. Comparaison de l'éocène inférieur de la Belgique et de l'Angleterre avec celui du Bassin de Paris. Paris: Martinet.
- HEER, O. Ueber die Braunkohlen Flora des Zily-Thales in Siebenbürgen. Berlin: Friedländer.
- HEIM, A. Der Ausbruch des Vesuv im April, 1872. Basel: Schweighauser.
- HEITZMANN, C. Untersuchungen ueber Protoplasma. I. Bau des Protoplasmas. Wien: Gerold's Sohn.
- HIRSCH, A. Die Sternschnuppen. Basel: Schweighauser.
- HUMMEL, A. Handbuch der Erdkunde. Leipzig: Gebhardt.
- KETTLER, E. Astronomische Undulationstheorie. Bonn: Neusser.
- LAURENT, H. Théorie des Equations différentielles ordinaires, simul-tanées. Paris: Gauthier-Villars.
- LINDSTRÖM, G. Förteckning på svenska undersiluriska koraller. Stockholm.
- MANZONI, A. Il monte Titano. I suoi fossili, la sua età ed il suo modo d'origine. Firenze.
- MARKHAM, C. R. The Threshold of the Unknown Region. Sampson Low.
- MAS, M. Pomologie générale. Paris: Masson.
- MILL, John Stuart. Autobiography. Longmans.
- MOJSISOVICS VON MOJSVAR, E. Das Gebirge um Hallstatt. Eine geologisch-palaeontologische Studie aus den Alpen. Wien: Braumüller.
- PERTY, M. Die Anthropologie als die Wissenschaft von dem körperl. und geist. Wesen des Menschen. Leipzig: Winter.
- PFEIFFER, L. und KOBELT, W. Malakozoologische Blätter für 1873. Cassel: Fischer.
- PLANTÉ, G. Suite de recherches sur les courants secondaires et leurs applications. Paris: Walder.
- POHLENZ, R. Kunst und Methode der Züchtung. Prag: Calse.
- PSCHIEDL, W. Berechnung der sphärischen Aberration bei einem sphärischen Hohlspiegel. Teschen.
- QUENSTEDT, F. A. Petrefactenkunde Deutschlands. Band iii, Heft 2. Berlin: Fuess.
- RATZEL, F. Wandertage eines Naturforschers. I Theil. Zoologische Briefe vom Mittelmeer. Briefe aus Süditalien. Leipzig: Brockhaus.
- SCHMIDT, O. Die Anwendung der Descendenzlehre auf den Menschen. Leipzig: Brockhaus.
- SCHRAUF, A. Mineralogische Beobachtungen. Wien: Gerold's Sohn.
- SCHULZER, S. und KALCHBRENNER, C. Icones selectae hymenomycetum Hungariae. Berlin: Friedländer.
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### Philology.

Sathas' *Mediæval Greek Library*. [Μεσαιωνική Βιβλιοθήκη, ἐπιστολὴ Κ. Ν. Σάθα.] 3 vols. Venice. 1872-3.

We have repeatedly drawn attention in the pages of the *Academy* to the interesting publications at present being issued under the superintendence of the indefatigable historian C. Sathas, whose *Μεσαιωνική Βιβλιοθήκη*, three volumes of which we have now before us, constitutes a most important addition to the *Corpus scriptorum historiae Byzantinae*. M. Sathas possesses a strength of purpose and power of execution truly astonishing, and even if his published works were less valuable than they actually are, we should still find ourselves compelled to praise the honest zeal with which he endeavours to throw new light upon the darkest periods of the history of his country, viz. the later years of the Byzantine Empire and the Turkish dominion. The history of the Greek nation with respect to national and literary aims has been illustrated by M. Sathas in his two works *Νεοελληνική Φιλολογία* and *Τουρκοκρατούμενη Ἑλλάς*, which are supplemented by his *Ἑλληνικά Ἀνέκδοτα* (2 vols.) and his treatises *Ἱστορία τοῦ ζητήματος τῆς νεοελληνικῆς γλώσσης* (reviewed in



the *Academy*, vol. ii, p. 544 sqq.) and the Βιογραφικὸν Σχέδιον περὶ τοῦ πατριάρχου Ἱερεμίου Β'. The three volumes of the Μεσαιωνικὴ Βιβλιοθήκη contain a large number of texts previously unedited and bearing upon the history of the Greek nation in various ways, with elaborate and learned introductions by the editor. Our space forbids us to follow him through all three volumes, but we will briefly sketch the contents of this great work in the hope of inducing the reader to enter upon a further study of it for himself.

The first volume is entirely devoted to Byzantine writers (Michael Attaliates, Nicetas Choniates, and Theodore Choniates), and contains also a series of χρυσόβουλλοι λόγοι of the family of the Palaeologi and "Cral" Stephen of Serbia, who likewise uses the Greek language. At the end of the volume we find a metrical narration of the last days of the Byzantine Empire by a certain Ἱέραξ, in 734 lines. On this we would offer a few corrections: v. 87 ἐρᾶσαι. 104 ὦ. 111 συντρίψαι. 193 we do not understand ἀμφίβιον; it should no doubt be ἀντίβιον "his adversary." 207 χαλεπωτάτη. 248 is not complete, but it is difficult to supply the defect. 295 ἦ instead of ἡ. 415 οὐχ. 422 ἡρθρίτιδι. 485 κεκυλωμένην. 558 should probably be read ὡς δὲ διαπερᾶν. 592 βρυχώμενος. 630 αὐτοῦ, not ἐαυτοῦ. 657 ἀπὸ τοῦ Χριστοῦ. 717 the words τῶν ἐνδύσῃ appear to be corrupt. Then follow a catalogue of the libraries of Mount Athos, and a very interesting catalogue of the MSS. of the Monastery of the Holy Sepulchre (μετόχιον τοῦ παναγίου τάφου) at Constantinople.

Following the order of publication we now proceed to the third volume, which contains various writers illustrating the history of Greece under Turkish dominion, chiefly two historical works by Καϊσάριος Δαπόντες (in modern Greek), and by Sergios Makraeos (in Byzantine Greek). Of special interest is the short work on learned Greeks by Demetrios Prokopios, pp. 480-503, written a. 1721. This is a very important volume for those who are willing to convince themselves of the abundance of intellectual life still extant in Greece even in the worst epoch of her history.

We now pass to the second volume, the publication of which has been delayed until quite recently owing to the engravings required for the learned and exhaustive treatise on mediæval Cyprian coins by M. Paulos Lambros, one of the first authorities in this department of study. This volume contains two chronicles of the mediæval kingdom of Cyprus, by Leontios Machaeras and George Bustronios, both written in the Cyprian dialect, and valuable in respect both of their historical and their linguistic interest. The dialect of the island of Cyprus has received much attention in an excellent work of M. A. Sakellarios, professor at the Piræus (τὰ Κυπριακά · τόμος τρίτος, Ἀθήναι, 1868), who has also given a very full collection of Cyprian songs, fairy-tales, and proverbs, together with a valuable glossary of Cyprian words. M. Sathas has likewise added a very complete glossary to his edition of the two mediæval chronographers, but we could have wished that he had precisely indicated the various passages in which the words and expressions explained by him occur, as the late Professor Mavrophydes has done in his excellent glossary on his Ἐκλογή μνημείων τῆς νεωτέρας ἑλληνικῆς γλώσσης. We will quote an instance to show how very useful and important such accurate references would be. In M. Sathas' glossary we find, p. 598 b, the explanation ἀναγιόμαι, ἀνδρούμαι, ἀνατρέφομαι, and we have indeed more than once met with this word in his chronicles. The word is the same as ἀναγιώσκω explained by Sakellarios, p. 232, who justly derives it from ἀνά and γιός, the digammated form of γιός, so that the meaning would be ὡς υἱὸν ἀνατρέφω. (In his introduction, p. x, Sakellarios mentions ἀγιόσκω as a digammated word, but he does not give it in his glossary.) The very same word

occurs in the poem on Apollonios first published in my *Mediæval Greek Texts*, v. 427, καλῶς νὰ τὴν φυλάξουσιν, νὰ τὴν ἀναγιώσσουν—where, however, my new edition will certainly read ἀναγιώσκουν. I may, by the way, observe that M. Sathas should have mentioned this poem among the earliest compositions in the Cyprian dialect, as not only ἀναγιώσκω, but also other expressions and forms point to this; nothing, however, being a stronger proof than the preposition ἀκ, instead of ἐκ, which the renewed collation of the Paris MS. by my learned friend E. Legrand has brought to light in three places. M. Sathas is wrong in explaining ἀκ = ἀπό (p. 598). The preposition known in ancient Greek as ἐξ and ἐκ corresponds to the Sanskrit *vah-is* "outside," which in itself presupposes an earlier form *vaghis*. In the *Trans. of the Philological Society* of 1867, p. 86, I had called attention to another modern form of the preposition, ὄχ, which I then maintained to be older than ἐκ, and I have now the satisfaction of adding to it ἀκ, a form decidedly nearer to *vaghis* than the classical ἐκ. M. Sathas himself has ἀξ, ἐξ, p. 599. But to return to ἀναγιώσκω, it may be suspected that another form mentioned in M. Sathas' glossary, p. 599, ἀναγιώνομαι, is merely a corruption (or even a misprint) instead of another spelling, ἀναγιώνομαι. This might have been settled at once, had M. Sathas indicated the passage in which his supposed ἀναγιώνομαι occurs.

Even such a cursory disquisition as that which I have just given may probably have convinced the philologist of the linguistic importance of the Cyprian dialect. Let us mention a few more words to illustrate the tenacity with which this dialect seems to have clung to early traditions. In a recent notice of Morosi's *Studies on Italian Greek* we quoted the word ἄρμοςία "marriage;" in Cyprian Greek we find ἄρμασία and the verbs ἄρμάζω and ἄρμάζω used in the same sense. In the same way πολεμῶ or πολομῶ frequently bears the simple sense of ἐνεργῶ. But many scholars will be pleased to hear that the Homeric λαοί (corresponding to the German *Leute*) still survive in Cyprus, where λᾶς τῶν ἄρμάτων is a common appellation for ὀπλίται. See also Sakellarios, p. 327.

We have been much interested in comparing the songs given by Sakellarios, pp. 39-46, with the narration of the same event in the chronicles of Machaeras, pp. 164-176 (see also Sathas' Prol. p. 45). A passage of the latter may serve to give the reader an idea of the general character of this dialect. ὁ ῥήγας ἔγραψεν τῇ ῥήγαίνας πολλὰ θυμωμένα · ἔμαθα τὸ κακὸν τὸ ἐποίηκε τῇ ἡγαπημένης μας κυρᾷ Τζουάννας Λαλεμᾷ · διὰ τοῦτον τασσόμαι σου, ὅτι ἀνίσως καὶ ἔλθω εἰς τὴν Κύπρον μὲ καταβροχθίδιον βοηθῶντος θεοῦ, θέλω σοῦ ποίσειν τόσον κακὸν ὅπου νὰ τρομάξουν πολλοί · διὰ τοῦτον πρὶ νὰ ἔλθω ποίσει τὸ χειρότερον τὸ νὰ μπορίσης. "The king wrote to the queen, 'I have heard of the wrong you have done my beloved lady Jeanne Lalerna; therefore I promise you, that, if perchance I shall fortunately come back to Cyprus with the help of God, I shall do you so much harm that many will be frightened; therefore before I come do the worst you can.'" In these words καταβροχθίδιον represents the modern κατενόδιον. We may notice the form ἐποίηκε = ἐποίησας or πεποίηκας, and the future θέλω ποίσειν, in which the infinitive is still retained unchanged.

M. Sathas' Prolegomena will be read with interest by all students of mediæval Greek history. But we cannot help thinking it very desirable that a competent scholar should publish in some historical journal a résumé of the historical information contained in this work, for we are afraid that but very few historians possess either a sufficient knowledge of Greek or patience enough to find their way through these volumes. We can here merely draw attention to M. Sathas' works, which deserve the highest praise; but in the interest of historical students we could wish that the editor had added a Latin or French translation of the Greek originals published

by him. This would no doubt have increased the bulk of his volumes, but would also have facilitated their circulation. In conclusion we may express the hope that M. Sathas will long retain the remarkable vigour and freshness of mind and body which alone enable him to carry out his very laborious and patriotic undertakings.

W. WAGNER.

*Essai d'une Classification du Syllabaire Assyrien.* Par E. de Chossat. Paris: Maisonneuve & Co. 1873.

WE welcome the appearance of another work to facilitate an acquaintance with the Assyrian Syllabary. Ménant's book is too cumbrous and imperfect; Schrader only professes to reproduce the native syllabaries already lithographed, with the addition of the most necessary characters; Norris's list of signs is intended merely for those who wish to use his Dictionary; and Smith's Syllabary gives only the Assyrian forms of the characters, while many of their values are omitted, and phonetic and ideographic powers are mixed together. A new work on the subject, therefore, was greatly needed. But M. de Chossat's Essay is extremely disappointing. His method of arrangement, though unscientific, may be found practically useful, in spite of the separation of variant forms of the same character necessitated by it; but it seems to me that he has rushed into print with a very meagre knowledge indeed of Assyrian. The inscription of Samas-Rimmon, or, as he calls him, Samsi-hu, is the only one which he seems to have looked at for himself: everything else is derived from MM. Oppert and Ménant. He states in his Preface that "the works he has chiefly used for his brochure are those of MM. Ménant, Oppert, and Lenormant": but there are few traces of the last-named *savan* to be met with. It would have been well had Lenormant's *Etudes Accadiennes* been consulted; and better had the author referred to Schrader's monograph on the Decipherment of the Inscriptions, and Smith's Syllabary with the supplementary values given in the Appendix of my *Assyrian Grammar*.

A slight perusal of the book will justify the charge I have brought against it. There is not a page which does not require corrections and additions. To say nothing of omitted characters, some of them common enough in the tablets, there are few signs which ought not to have additional phonetic or ideographic values attached to them. Taking the first page, for instance, we miss in the first character the value of *kharra* (= *samu* "heaven"), while the ordinary meanings of "sitting" (*asábu*), "seizing" (*tsabatu*), and "channel" (*nakbu*) which belong to the second are all wanting. These omissions, however, might be forgiven, considering the extent of the Assyrian syllabary; but what shall we say of a writer who does not know the characters he undertakes to explain? Thus on p. 5 *sal* and *lim* or *si* are confused together, *si* being further read as *su*, thus falsifying a verbal form; in p. 15 *ba* and *cu* are similarly confounded; and *muk*, *kak*, and *ni* on p. 16. On p. 35 *lim-nu* ("destructive") is read as a single compound ideograph: *takh* is given as *hapik* (p. 84); 90 as "eighty" (p. 23); and the character rightly translated "altar" nowhere has its usual phonetic values of *bar* or *sar*, the latter value being ascribed to a different character in p. 89. The mistakes of modern copyists and printers are attributed to the authors of the inscriptions, and we have imperfect copies given as variant forms of a character, as in the case of *ri* (p. 17), or *niv* (p. 24), where, by the way, two distinct characters (*niv* and *is*) are further confused together, and the first translated "world" instead of "high."

But M. de Chossat's ignorance of the inscriptions is

shown in another way. He tells us that *lit* signifies "month" or "moon" (p. 13). Had he referred to the native syllabaries, he would have found that when the character had this meaning, it was sounded (in Accadian) *ab*. So, again, the variant reading *tir-tsi* proves that we must read *tar-tsi* and not *khats-tsi* "in the presence of" (p. 9). *Kas*, moreover (p. 17), never had the value of *kis*, or the signification of "multitude," but denoted "two." Similarly *ti* or *sil* (p. 23) was "life" not "serpent"; so was *tir*, which M. de Chossat persistently renders "langue"; and *sap* (p. 62) was not *sipir*, and *mā* (= *elippu* "ship") not *sik* (p. 28). It is the same sign as that which is erroneously given as *dir* (p. 39), the true representative of *dir* being, by way of compensation, described as of "unknown assimilation" and a reference given to Samas-Rimmon's inscription, as though it were not met with elsewhere. The same page (39) is disfigured by an extraordinary confusion of the two characters *dan* and *tak*.

After this, it is not surprising that M. de Chossat is unable to proceed as soon as his modern guides fail him. The common character which is said to be "cited by M. Ménant as of unknown value" (p. 45) has the phonetic powers of *dur* and *zicum* and the ideographic powers of *apsu* ("running water") and *samu* ("heaven"), and is identical with the "completely unknown" sign of p. 31, which occurs in a royal name, no longer read by M. Lenormant, be it observed, as *Urkhammu*. A syllabary renders *gistin* (p. 34) by *caranu*, and the word is frequently found with the meaning of "vine." The mysterious letter which puzzles the author in p. 71 is *kit* or *ge*, the Accadian postposition; and the "unknown" sign of p. 33 is *mu* or *sum* (identical with that at the top of p. 18) and is not found only in Samas-Rimmon's inscription. But I cannot understand how the ordinary prefix of "limb" can be described as of "unknown signification" (p. 58), or how *zilulu* "the south" (p. 51) can have the same note attached to it. Indeed the latter monogram fares badly: in p. 58 it is given as "north," and *s'ur*, "the north" as "south," the additional information being vouchsafed that the one is literally "(plaga) sinistra" and the other "(plaga) dextra"! The most amusing instance of the blind acquiescence with which the author follows his guides is when he prints the two common characters *ik* (61) and *kan* (p. 80) in capitals, and refers to the "Inscription of Khammurabi," as if they occurred nowhere else, simply because M. Ménant, in his excellent monograph on that inscription, has so transliterated them because found in a compound ideograph the Assyrian reading of which was *khigallu* "canal." I do not know whence he derived his idea of transliterating *ecilu* "a field" by *kharan* (it ought to be *kharranu*) and rendering it "rock," "inscription" (p. 11); but M. Oppert will not thank him for being made answerable for the astounding assertion that the Accadian *a-ab-ba* "the sea" was the Assyrian *sadu* "mountain" (p. 10), nor do I think that that scholar will maintain his former opinion that *mat kurra* "the land of the East" or "Elam" was "Shinar or Mesopotamia."

M. de Chossat's knowledge of Assyrian Grammar is as imperfect as his knowledge of the Syllabary, and this makes the sprinkling of Hebrew and Ethiopic in his book appear somewhat affected. Thus he asserts that *su* is "the equivalent" of *s'u* "as the suffixed pers. pron. of the third pers." (p. 37), whereas this can only happen after *s'* or *t*, and in p. 88 the enclitic conjunction *va* is taken to be a part of the verb. It is to be hoped that he will devote more time to the study of the inscriptions before he again writes upon the subject, and that his next publication will not be printed in autograph. A protest ought really to be raised against this detestable practice which is coming into vogue among French



authors. Even with a clear handwriting, autograph is trying to both eyes and patience; and M. de Chossat's handwriting is not always clear. A book of reference, moreover, is the last thing in the world to be printed in this manner; and however good the Syllabary might have been, most of its value and usefulness would have been destroyed by the form in which it has appeared. It is not desirable to perpetuate such clerical errors as *nahbar* for *nabkhar* (p. 9), *num* for *nun* (p. 30), *a-la-sa* for *al-la-sa* (p. 12), *kuptuv* for *cabuv* (p. 88), or *naham* for *nakam* (p. 92).

A. H. SAYCE.

#### THE ANNALS OF THE BAMBOO BOOKS.

IN *Professorial Dissertations of Univ. Coll.* (1872-3) there is an interesting paper by Prof. Holt on Dr. Legge's translation of the Chinese work known as the *Annals of the Bamboo Books*. This ancient Record is said to have been discovered in the tomb of Seang, King of Wei, who died B.C. 295, and purports to contain among other documents an authentic History of the Empire from the time of Hwang-te (2697 B.C.) down to the death of Seang. The practice of fastening a claim to great antiquity on books by no means entitled to that distinction, by announcing them as treasure-trove from the walls of old buildings or the tombs of ancient monarchs has not been uncommon in China, and the history therefore of the discovery of the Bamboo Books must be received with caution, since it is impossible that we can have any direct evidence in support of it. The opinions of native scholars have been much divided on the subject, but as Dr. Legge points out, Too Yew, an eminent contemporary writer, mentions that his attention was drawn to the *Annals* shortly after they were reported to have been found; they received also due recognition in the Imperial Catalogues of the Suy and Tang Dynasties, and they have found numerous editors in all ages down to the present time. If then we take their authenticity for granted, they not only form, as Mr. Holt remarks, "the most ancient record of Chinese History which has been handed down," but they also contain much of great historical interest as showing the height of civilisation and power which the Chinese of that distant day had reached. For instance, during the period B.C. 2697—B.C. 1000 we read "of caps and robes, and of chariots or carriages drawn by horses. Sacrifices are mentioned; the heavenly bodies are delineated; calendaric calculations are invented, and natural phenomena observed; music is composed, and dancing instituted; architecture is studied, and temples and palaces are erected; the Empire is divided in Provinces; dykes are constructed to restrain the overflowing of the great rivers; orders of nobility, from princes to barons, are established. We read of standing armies, of a minister of works, of a college, and a code of punishments; while such is the fame of the Empire that representatives from a distance as great as India come to pay homage and bear tribute."

It is also interesting to observe that supernatural phenomena are frequently associated with the births and deaths of the earliest Emperors, and of the rise and fall of the successive Dynasties. In the majority of instances particular stars, sometimes associated with rainbows, were seen announcing the entry into the world of the first rulers of China. "As regards the stars," Mr. Holt remarks, "we find that amongst her other titles, Ishtar was called the Queen of the Stars, and Ishtar was one of the names given to the Celestial Virgin Mother by the Assyrians, being also identical with Astarte, Venus, Ceres, Juno, the Moon, and other names too numerous to mention here, but all representing the idea of maternity. Nor is it a fact of common interest to know that *to this very day* the Virgin Mary is honoured in the Basque Provinces under the name of Astarte." When at the age of a hundred the Emperor Hwang-te finished his course on earth, we are told that the ground was rent and he was taken up to Heaven on a Dragon, a legend which may possibly have given rise to the general custom in China at the present day of never speaking of the decease of an Emperor as of his death but as of his translation to Heaven. Mr. Holt has done good service by introducing the subject of these records. There is much in the ancient *Annals* of China to repay careful study, and the time has now fully arrived when the attention of Sinologists should be directed to placing them within the reach of the European public. ROBERT K. DOUGLAS.

#### Notes and Intelligence.

We learn with satisfaction that M. Adolphe Neubauer, late of Paris, who has for some years past been engaged in cataloguing the Hebrew Collection in the Bodleian Library, has been nominated to the office of sub-librarian in that institution: and that this nomination was approved by Convocation on Thursday last. M. Neubauer is already well known as one of the first of Talmudical scholars; and we trust that his new appointment may give him leisure to finish his valuable work on the Talmud, of which the first part, "*La Géographie du Talmud*," was

"crowned" by the French Academy. Besides innumerable smaller works in various languages, M. Neubauer is bringing out for the Delegates of the Clarendon Press the important dictionary of Abulwalid from the Bodleian MS. The University of Oxford has already shown its sense of the value of its new sub-librarian's services by conferring upon him the degree of Master of Arts by diploma, an honour which has only been conferred on two other persons within recent times, Dr. Johnson and Mr. Robert Browning.

We are glad to learn that M. Antoine d'Abbadie, the well-known Abyssinian traveller, is preparing for publication a Dictionary of the Amariña language (usually, but incorrectly, called Amharic). The best dictionary of the language now available is Isenberg's; and scarcely a page of this is free from blunders and omissions.

Egypt is generally regarded as the original home of the beast-fable, which is found in papyri as old as the XVIIIth Dynasty, although Mr. Mahaffy has suggested that, like animal-worship, it was really introduced into Egypt from the Nigritian aborigines. Mr. G. Smith, however, has found three fragments of a collection of beast-fables which belonged to a certain Assyrian city. One of these represents a dialogue between the horse and the ox, another between the eagle and the sun. They might have been borrowed from the Egyptians; but this is not very likely; and we should rather suppose that the fable was the independent creation of more than one despotically-ruled people.

The meetings of the Philological Society will begin again on the 7th of next month, when four short papers will be read: 1. on *Cursor Mundi* by Dr. Morris; 2. on the *Priores's Nun-Chaplain in Chaucer* by Mr. Furnivall; 3. on the name *Beowulf* by Mr. Sweet; 4. on the *Creole Language* by Mr. Thomas. Among the later papers promised may be mentioned *On Comparative Dialectical Phonology* by the President, Mr. Ellis; three papers on *The History of English Sounds* by Mr. Sweet; and an important one by Mr. Murray on the *Classification of the Early English Dialects*. Most of the papers are on points connected either with English philology or phonetics. The only one which deals with a classical subject is Prof. Key's paper *Corrections of the Text of Terence*. Oriental philology is only represented by a paper by Prof. Rieu *On Persian and its Affinities*. The Programme is, however, not yet entirely filled up.

#### Contents of the Journals.

*Zeitschrift für vergleichende Sprachforschung*, xxi. 4, 5.—Fr. Haefelin: Treatises on the Romance dialects of South Western Switzerland. [The first of a series, beginning with the dialect of Neuchâtel: contains a full account of the vowel-system in its relation to Latin.]—Leo Meyer: On "Vocalsteigerung" especially in the inflexion of the Verb. [Endeavours to limit the cases of *Vridhhi* in Sanscrit, and to show that it is not a further stage of Guna but a distinct and specifically Indian product.]—The same: *ἔκαστος—Fekastos*. [As against *jekastos* or *dekastos*, the former being proposed by Benfey and Curtius, the latter by Ahrens. The traces of *j* and initial *σ* in Homer are more than doubtful, and *Fekastos* is now found on the Locrian inscription discussed by Allen in *Curt. Stud.* iii. 205 ff.]—A. Fick: Contributions to etymology. [Old Irish words—*lár*, *ithemair* *lanmair*, *aig*, *cnam*, *ciad*, *folcainm*.]—G. Gerland reviews Gerber's *Die Sprache als Kunst*.—B. Delbrück reviews Ludwig's *Agglutination oder Adaptation?* [unfavourably.]—Ernst Windisch: On Fick's Comparative Dictionary of the Indo-Germanic Languages. [Three articles: (1) criticising the plan, especially the arrangement of words under seven hypothetical "Grundsprachen," which the reviewer thinks inadvisable in the present state of knowledge; (2) on the roots *ank*, *nak*, and on the syllable *na* inserted in the Sanscrit conjugation; (3) Celtic etymologies, chiefly words meaning "to see," a sort of supplement to the Celtic part which Windisch contributes to the new edition of Curtius' *Grundzüge*.]—H. Schuchardt: Romance Philology. [Reviews of recent articles in other periodicals.]—A. Fick: Contributions to etymology. [On (1) *invitus*, *invitare*, and (2) *Iloridas*, Poseidon, and the Vedic *idaspati*, "Lord of swelling."]—K. G. Andresen: Old German *hl* and *hr* retained in Proper Names as *gl*, *hl*, and *gr*.—Wenzel Burda: On the etymology of *Ilappaola*.—Leo Meyer, *Edw—t Faw* from *se Faw*.—G. Gerland: Review of Kleemann's *Glossae Creticae*. [Careful and intelligent.]—Ernst Kuhn: Review of Joh. Schmidt's paper, *Die Verwandtschaftsverhältnisse der indogermanischen Sprachen*. [A remarkable attempt to prove continuous transition as against the theory of "Grundsprachen," especially of distinct Aryan and European "Grundsprachen."]

*Zeitschrift für vergleichende Sprachforschung*, xxii. 1.—Gustav Meyer: The Dvandva compounds in Greek and Latin. [Admits a very few late words to be so, e.g. *νυχθημερον*.]—Leo Meyer: *ἰστέοναι* and connexion. [Shows that the root means "to reach," not "to come," and connects it with Sanscr. *agnomi*.]—The same: *θεοπρόμος*. [From the root *praç* "to ask."—The same: On some German pronominal formations.]—H. Schuchardt: Review of Giuseppe de Rada, *Grammatica della lingua Albanese*. [Treats of the Albanian dialect spoken in Calabria as the Albanian *kar' ëtoχh*. The reviewer points out much that

is defective in the work.]—H. Weber: Lithuanian *aug* = Germ. *ang*.—Martin Arnesen: Norwegian names of places testifying to ancient games.—The same: Names in *bern* in Frisian and North German.—A. Fick: Contributions to etymology. [Ecclesiastical Slavonic *pasi-t* and Old Norse *spak-r*: *þpi* "early," Goth. *air* "early;" Zend *ajare* "day."]

### New Publications.

- ABUL-BAKÂ IBN JA'IS. Commentar zu dem Abschnitte ü. das Häl aus Zamachs'ari's Mufassal. Hrsg. etc. v. Dr. G. Zahn. Halle: Waisenhaus.
- CHABAS, F. *Mélanges égyptologiques*. Troisième série. Tome ii. Paris: Maisonneuve.
- DECHERT, H. Ueber das 1. 2. und 11. Buch der Sibyllinischen Weissagungen. Frankfurt-a-M.: Völcker.
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### ERRATA IN No. 82.

- Page 390 (b) 36 lines from bottom, for "did not occur" read "occurred."
- " " " 25 " " " "Langerhaus" read "Langerhans."
- " " " 21 " " " "ammocoetes" read "ammocoetes."
- " " " 8 " " " "Hauben?" read "tufts."
- " 391 (a) 7 " top " "Brown-Seguard" read "Brown-Sequard."
- " " " 16 " " " "musculatim" read "musculature."

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